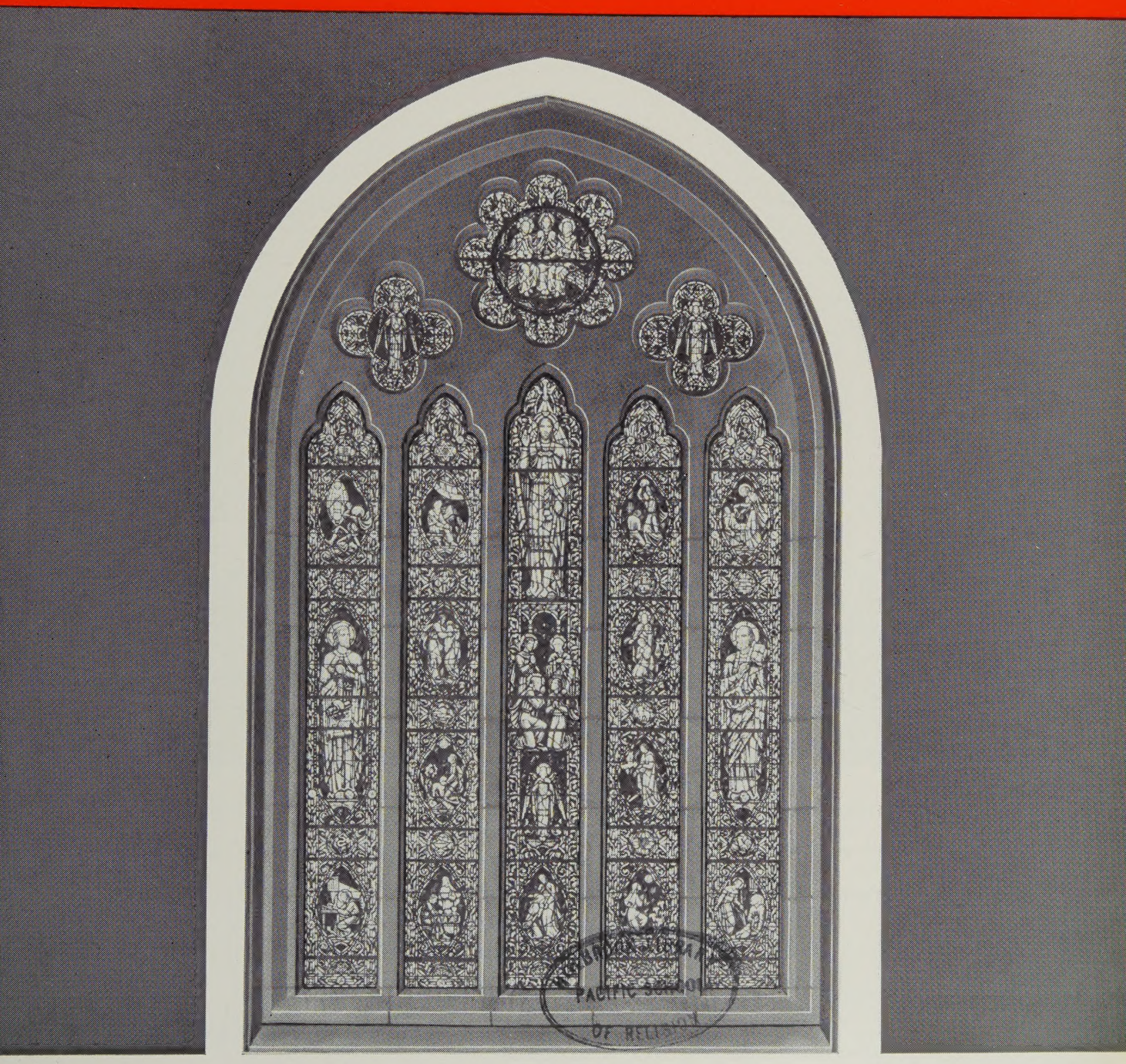
Church Management



GREAT WEST WINDOW - -
San Marino Community Church
(Presbyterian)
San Marino, California

PACIFIC SCHOOL OF RELIGION

May
1959

Volume XXXV
Number 8

St. Benedict's Church, Seattle, Washington. Architect: John W. Maloney, Seattle. Contractor: A. W. Robertson, Bellevue, Wash.

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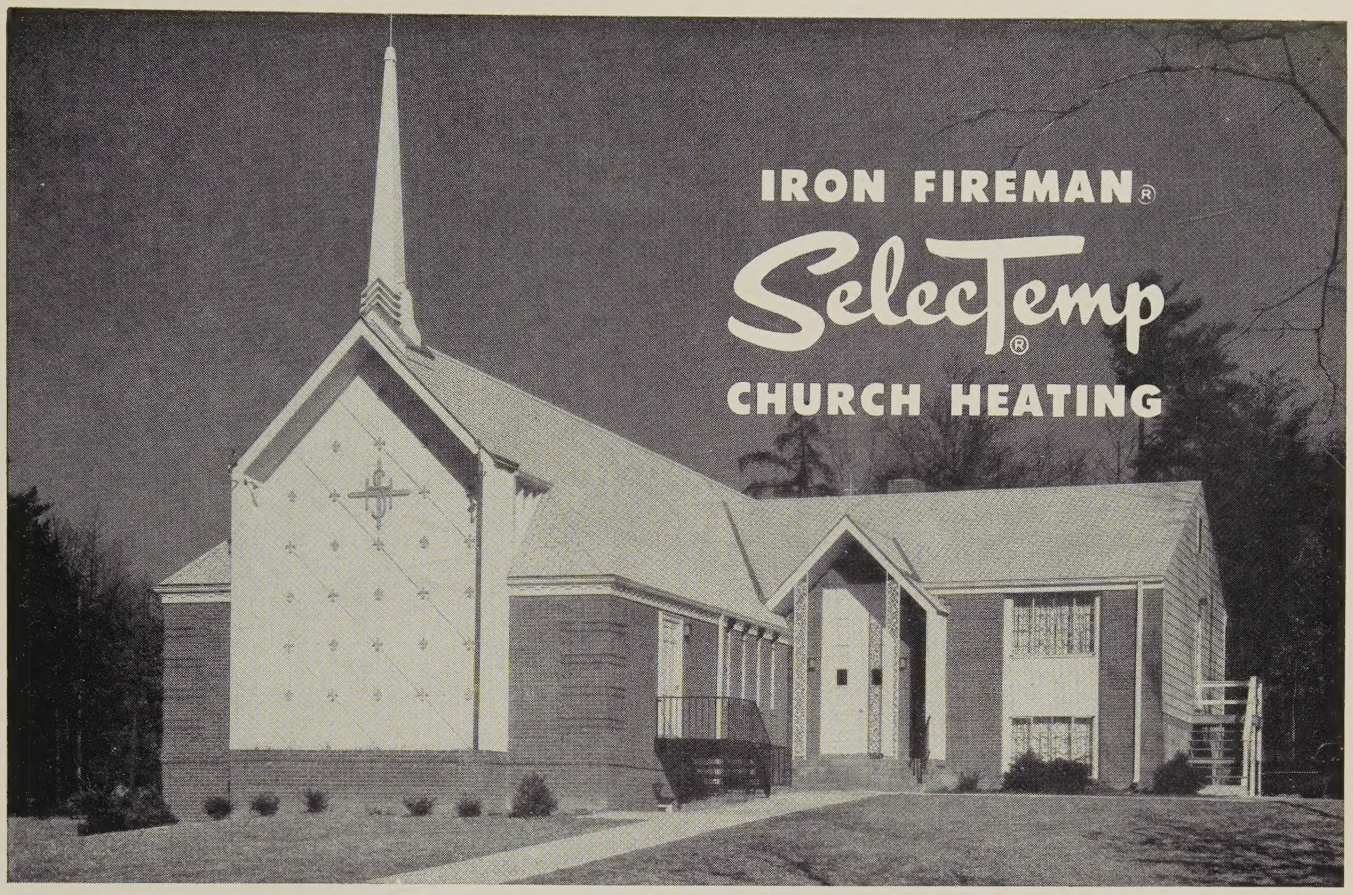

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Pastor writes appreciative letter on SelecTemp heating

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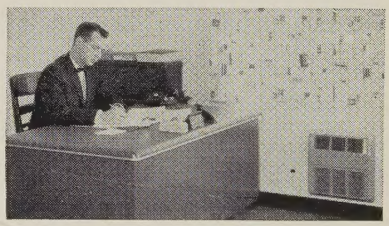

Pastor Catlin's study, showing SelecTemp heating unit. Units are only 18 inches high and are recessed in walls, requiring no floor space. They operate on low pressure steam supplied through small copper tubes concealed in walls or floor. Each unit has its own thermostat, air filter, heat exchanger and steam driven fan. No electric wiring required. Central steam boiler is fired by oil, gas or coal. Units can be painted to match walls.

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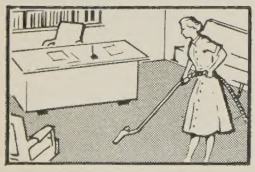

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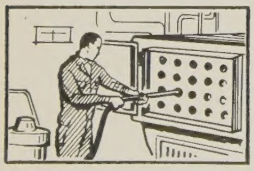

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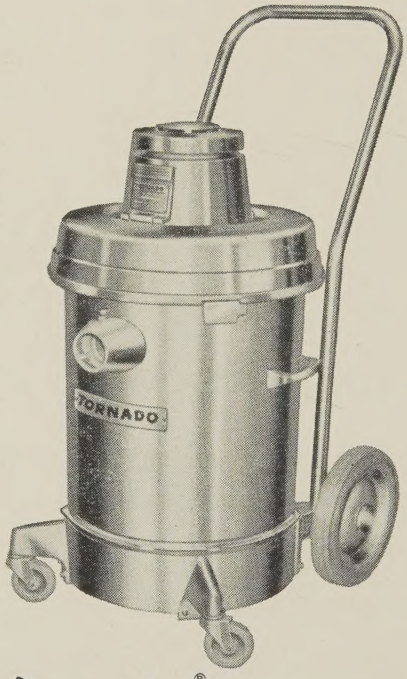

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They Say: What Say They? Let Them Say

APPRECIATION

Dear Sir:

May I express my appreciation for your editorial in the current issue of *Church Management* entitled "Freedom with Security."

You have certainly put your finger on the disease that is afflicting modern man. Unfortunately, very few church papers or even clergymen have recognized the symptoms of this disease. Ultimate security is a by-product of real freedom, and we are losing it as we lose our freedom. Man has lost faith in the moral law, put his faith in man-made law, and will reap a harvest of chaos.

Thank you for sounding this note of concern.

Norman S. Ream
Wauwatosa, Wisconsin

* * *

Dear Sir:

The article "Know Your People" by Richard K. Morton in the March issue of your magazine struck me very forcibly. I would like so very much to have copies of it to distribute to pastors of my district.

K. Orlando Lee
Scottsbluff, Nebraska

* * *

Dear Sir

Allow me to voice heartfelt appreciation for the March issue. It is one of the best I have seen of your publication, if not the best. Particularly the article by Richard Morton on "Know Your People," the editorial entitled "Freedom with Security," and Douglas McKenzie's article on "The Judgments of God." All were topnotch.

I think the function of a minister's magazine is, more than anything else, to articulate the feelings, longings, frustrations, and desires he feels day by day in his calling, but dares not outwardly express or perhaps cannot find words adequate to express. *Church Management* definitely helps put things in clearer focus for me at many points, and I think my ministry is better because of it. Thanks again for this high quality magazine and this particularly inspiring March issue.

Edward A. Johnson
Dongola, Illinois

* * *

(turn to page 6)

Church Management

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General Manager: Paul R. Roehm
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Offices

Editorial, Main Advertising, Business and Subscription Offices: 1900 Euclid Avenue, Cleveland 15, Ohio. Phone MAin 1-9199.

Regional Advertising Offices

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Contents

MAY 1959 **Volume XXXV** **Number Eight**

NATIONAL CONFERENCE ON CHURCH ARCHITECTURE

The Elbert M. Conover Award 7
Elbert Moore Conover 7
Presentation of the Conover Award—*T. Norman Mansell* 7
Response by Dr. Leach 8
Better Church Buildings—*William H. Leach* 16
Ecclesiastical Crafts Awards 17
Awards on Church Design 19
Plans for the Joint Conference for 1960 20

CHURCH ADMINISTRATION

Large Church Staff—*L. Wilson Kilgore* 10
Closed-Circuit Television 14
Bad Break for Small Churches—*Glenn D. Everett* 20
What Kind of Man Should the Manager Be?—*Kenneth Marshall* 28
Circulating Washed Air—*Wade Atkinson* 58
New Products for Churches 60

CHURCH BUILDING

Sturdy Churches for New Congregations 12
May Cover Picture 63

THE MINISTER

Ministers' Vacation Exchange 38
Who Are Ministers of Religion?—*Arthur L. H. Street* 42
The Churches and the National Conscience—*Edwin T. Dahlberg* 48
Get the Number on the Telephone 61

THE MINISTER'S WIFE

Never a Dull Moment—*Margaret Ratcliffe* 44

THE VACATION BIBLE SCHOOL

Vacation Church Schools—*Millicent Tralle* 22
Daily Vacation Bible School—*Catherine S. Tiemeyer* 25

HOMILETICS

Love and Joy—*William Forshaw* 26
Priming the Preacher's Pump—*David A. MacLennan* 30
Slow Me Down 47

EDITORIALS

Because of the importance of the Annual National Conference on Church Architecture sponsored jointly by The Department of Church Building and Architecture of the National Council of Churches of Christ in the U. S. A. and The Church Architectural Guild of America, the editorial pages this month contain reports on that convention.

QUOTABLE VERSE

When the Heart Is Full of Love—*author unknown* 20
Schism—*Florence B. Jacobs* 21

BOOKS FOR MAY

Reviews of Current Books 50, 52, 53, 54, 55, 56
Dr. MacLennan's Selections 35, 36, 37

READERS' COMMENTS

They Say; What Say They? Let Them Say 2, 6, 62, 63

INDICES

Classified for Sale and Exchange 62
Advertisers' Index 64

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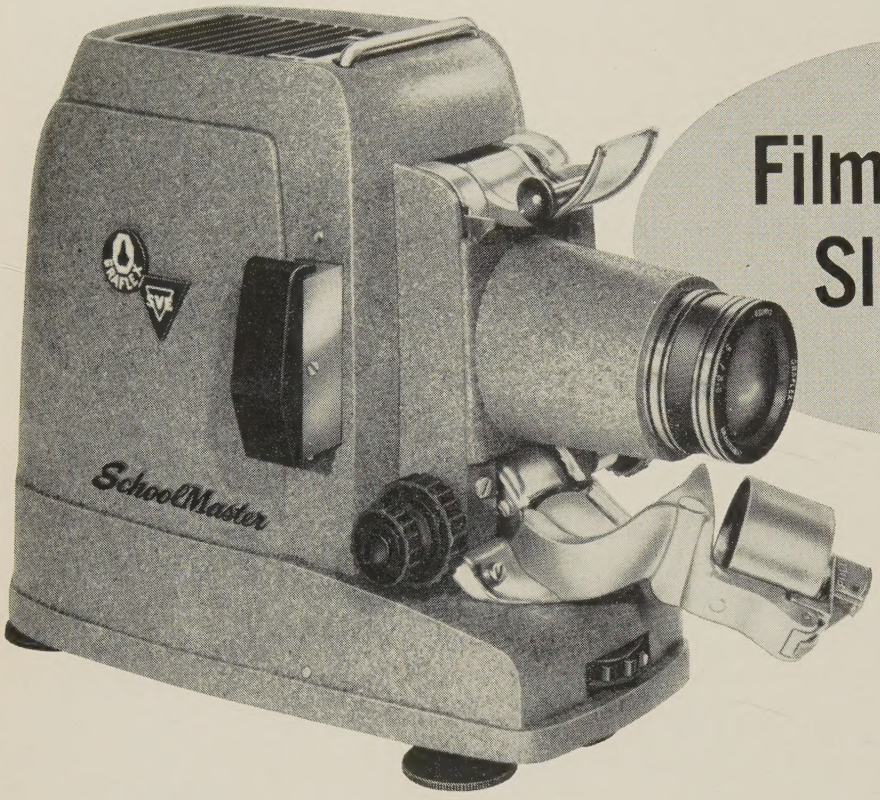

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School Master 750 is shown with accessory rewind take-up and accessory semi-automatic slide changer.

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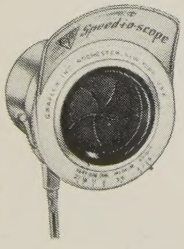
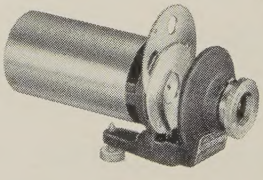
These Accessories Broaden Your A-V Program



SPEED-I-O-SCOPE SR.

This attachment for School Master projectors is a "must" for any teacher whose field includes remedial reading, languages or arithmetic. Exposes material at selected intervals of from one to 1/100 second. Brightness of image can also be controlled. The Speed-i-o-Scope Sr. has seven speeds plus bulb. Price . . . $89.50 with case. Speed-i-o-Scope Jr. $59.50.



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This accessory converts the School Master into an efficient projector of microscope slides. Various size disc openings permit focus on any section of image. Image is enlarged 12 times for each foot of distance from projector to screen. Price . . . $39.50 with case.

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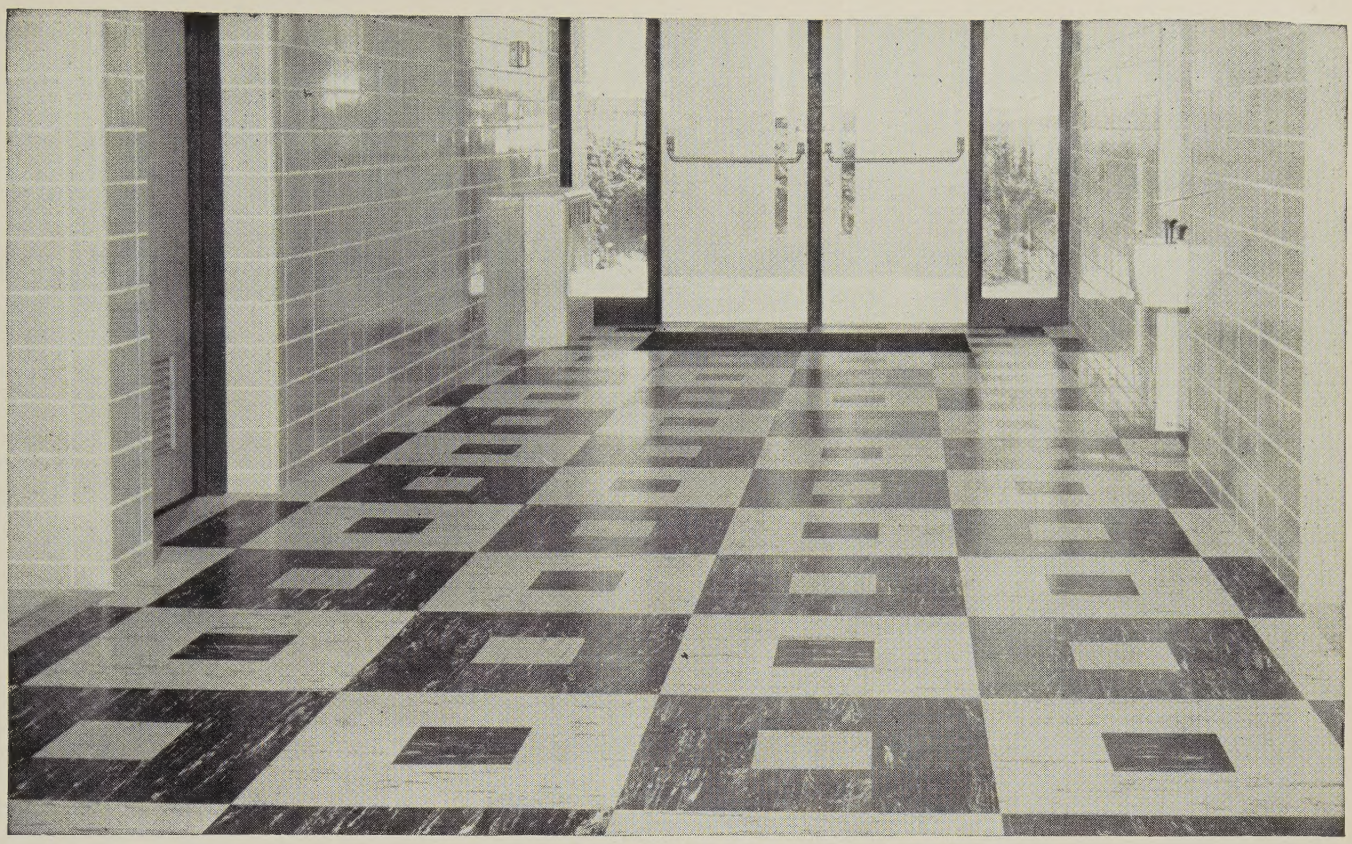

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Used as a base, *Super Flor-Treat* tends to restore color and brilliance to old, faded tile. Wax lasts longer when *Super Flor-Treat* is used as a base. Or, used alone, it gives a handsome, durable, highly water-resistant finish of which you can be proud.

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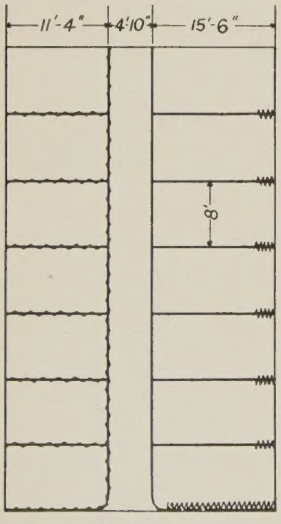
How to create 14 church school rooms for only $3,641

BEMISWALL installation at Elim Lutheran Church. Seven rooms are closed at the left side of the photograph. Partitions at the right side of corridor are open to show the succession of seven other rooms.



Floor plan, showing arrangement of rooms. When the entire room is needed as an auditorium, the partitions are "stacked" as indicated at the right side of this drawing.

THIS report may be very important for your church:

Elim Lutheran congregation, in suburban St. Louis, has a new building . . . with a 31' 8" x 56' lower floor to accommodate a host of church school classes. But even three classes could not meet satisfactorily because of cross noise.

Then, the church got folding partition plans and costs for BEMISWALL and two comparable partitions. The BEMISWALL bid was $3,641, installed, for fourteen separate rooms plus a 4' 10" corridor. The next bid was 25 percent higher than BEMISWALL'S . . . *and it provided fewer rooms.* The third bid was 29 percent higher . . . *also with fewer rooms.*

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THEY SAY; WHAT SAY THEY? LET THEM SAY

(continued from page 2)

Dear Sir:

I want to express my appreciation for your fine magazine. I wait for it each month with anticipation. I especially enjoyed the Maundy Thursday service in drama form which appeared in the February issue.

I would like to request that at some future date you have an article or articles on the training of volunteer teachers for our church schools. Ideas concerning program material to be used, techniques, and strategy for these teacher training sessions would be most helpful.

David J. Brown
Ree Heights, South Dakota

THANK YOU, GENTLEMEN

Dear Sir:

In your article (February 1959) entitled "Seminary Specializes in Mature Men," you stated: "So far as we know, the Protestant Episcopal Church is the first Protestant body to provide a theological seminary planned specifically to train men of mature years who are seeking ordination into the ministry."

Concordia Theological Seminary of Springfield, Illinois, was founded in 1846, and is now in its one hundred thirteenth year of operation. This seminary was founded as a practical seminary, and the objective of Concordia Seminary is to train men for the ministry in the Lutheran Church—Missouri Synod. It aims particularly to serve more mature men who for one reason or another decide to study for the ministry later in life than is ordinarily the case and who, therefore, usually lack a classical academic background.

Edgar M. Isroe, Seminarian
Springfield, Illinois

* * *

Dear Sir:

There has recently come to my attention an article entitled "Seminary Specializes in Mature Men" which appeared in the February issue of *Church Management.* We at Bangor Theological Seminary had been aware of the establishment of the George Mercer, Jr., School of Theology and were very much interested in it because it seeks to do the very thing which Bangor Seminary has been doing throughout its one hundred forty-five years of existence. For your information I am sending you herewith a copy of our current catalogue and also a reprint of my article pub-

(turn to page 62)

CHURCH MANAGEMENT

THE PROFESSIONAL JOURNAL OF THE CHURCHES

The Elbert M. Conover Award

Because the Conover Award for 1959 was presented by the Guild of Church Architecture to our editor, Dr. William H. Leach, we have thought it appropriate to place in this editorial space three papers. The first one gives the history of the Conover Award in recognition of the life work of the late clergyman and church building leader Elbert M. Conover. The second is the presentation address made by Architect T. Norman Mansell of Philadelphia in notifying Dr. Leach of his selection for this distinction. The third is the response made by the recipient to Mr. Mansell and the Guild.

Elbert Moore Conover

The Conover Award, made annually by the Church Architectural Guild of America to a non-architect who has made an outstanding contribution to good church building and architecture during the past year, was created to honor a former Methodist minister, Elbert Moore Conover.

Mr. Conover had his training for church building leadership with the Home Missions Board of The Methodist Episcopal Church. He saw the need for a new type of architecture in his own denomination and campaigned for the open chancel to replace the central pulpit. He did a great deal to place Methodism well in advance in the construction of modern buildings for religious education.

From The Methodist Church he took his talents to the Federal Council of Churches. When the Federal Council merged with other bodies to create the National Council of Churches, he became the director of the Central Bureau of Church Building, serving all churches.

With but one secretary to help him, he traveled many thousands of miles to preach the gospel of good buildings. He wrote pamphlets by the dozens. He brought together a group of architects to study church needs. Out of this group the Church Architectural Guild of America took form. Where his own funds were limited, the *Christian Herald* stepped in to make the program possible.

He died on November 17, 1952, literally worn out from the strenuous life he had lived in this cause. The editor of *Church Management* wrote truthfully in commenting on his life, "To us he was a friend, an author, and a critic."

In addition to Dr. Leach, recipients of the Conover Award to the present time have included Clarence W. Hall of *Reader's Digest;* C. Harry Atkinson of *Protestant Church Building;* William K. Newman of the Board of Home Missions of the Congregational and Christian Churches; and John R. Scotford, church building consultant, Mount Vernon, New York.

The Central Bureau of Church Building, set up by Mr. Conover, is now known as the Department of Church Building, under the Division of Home Missions of the National Council of the Churches of Christ in the U.S.A. The present director is S. Turney Ritenour, a Presbyterian minister.

Presentation of the Conover Award

The man whom we honor this evening is both a clergyman and an editor. He was born in Shinglehouse, Pennsylvania.

He received the degree of Bachelor of Philosophy from Alfred University in 1911, and the degree of Doctor of Literature from the same university in 1933. He studied law at Syracuse University and attended the University of Wisconsin, Auburn Theological Seminary in Auburn, New York, and Union Theological Seminary in New York City.

In 1911 he was ordained into the ministry, and until 1925 filled pastorates of churches in Port Leyden, Oneida Castle, and Alden, New York; and Walden Presbyterian Church in Buffalo, New York.

In 1914 he married Ethel M. Kline, and they have two children—Helen Marjorie and John Kline. He is grandfather of seven.

He was religious book editor for George H. Doran

Company, New York, during 1925 and 1926.

In 1924 he founded and then became the editor of *Church Management,* which position he still holds.

Among his many talents is that of a church building consultant. His memberships in many organizations, the Guild is happy to say, include one in the Church Architectural Guild of America.

Included among his most recent writings and books are three which have been effective in assisting many churches and planners; namely, *Toward a More Efficient Church, Protestant Church Building,* and *Handbook of Church Management.* He is a fine, personable man, outgiving in help and energy, especially in the direction of better church architecture.

His writings and his magazine have had a beneficial effect on church design for so long that this recognition is long overdue. Dr. William Herman Leach has visited, consulted, and advised literally hundreds of church congregations throughout the United States over many years. His wide knowledge of church planning, financing, programming, and administration has made him a great force in the church architectural field; and this has helped furnish the strong base in this country upon which our evolving contemporary church structures are founded.

The Church Architectural Guild, therefore, honors the work and principles of him for whom this award is named, by giving this deserved recognition to Dr. William H. Leach, for his great and long-time contributions toward finer church architecture.

Friends, Guild members, and members of the National Council of Churches in the United States of America, I present to you Dr. William H. Leach!

Dr. Leach, instruction has been given to the illuminator to prepare a suitable manuscript for you, which we hope you will treasure and keep as a memento of this occasion and the high personal regard and esteem in which the Church Architectural Guild of America holds you.

You are now the newest holder of the Conover Award. Therefore, for the Guild and all its membership, I present my hand and our congratulations.

T. Norman Mansell, for the
Conover Award Committee

Architect Mansell (right) presents plaque to editor.

Response by Dr. Leach

One of the heroes of my youth was a medical missionary, Wilfred T. Grenfell. Under the influence of the great evangelist Dwight L. Moody in England, Dr. Grenfell was led to leave his private practice and accept an assignment as a missionary doctor to the cold shores of Labrador. There, for a generation, he devoted his life to unselfish service. He visited, comforted, and healed the sick. He helped plan better merchandising methods for the fishermen. He introduced dental clinics to which it was necessary to import foreign dentists from time to time. He stormed against the practices of unfair merchants who took more than they should from the poor. His crowning achievement was the construction of a hospital.

His work did not go unnoticed, and he was called back to the homeland in 1907, where Edward VII made him a Companion of the Order of Saint Michael and Saint George.

A reception was held in London in his honor, and he was lionized by the elite of England. One lady sought out his mother at the reception to congratulate her on her famous son.

"It is wonderful what your son has done for Labrador," she said.

The mother gave the proper reply: "I think it is wonderful what Labrador has done for my son."

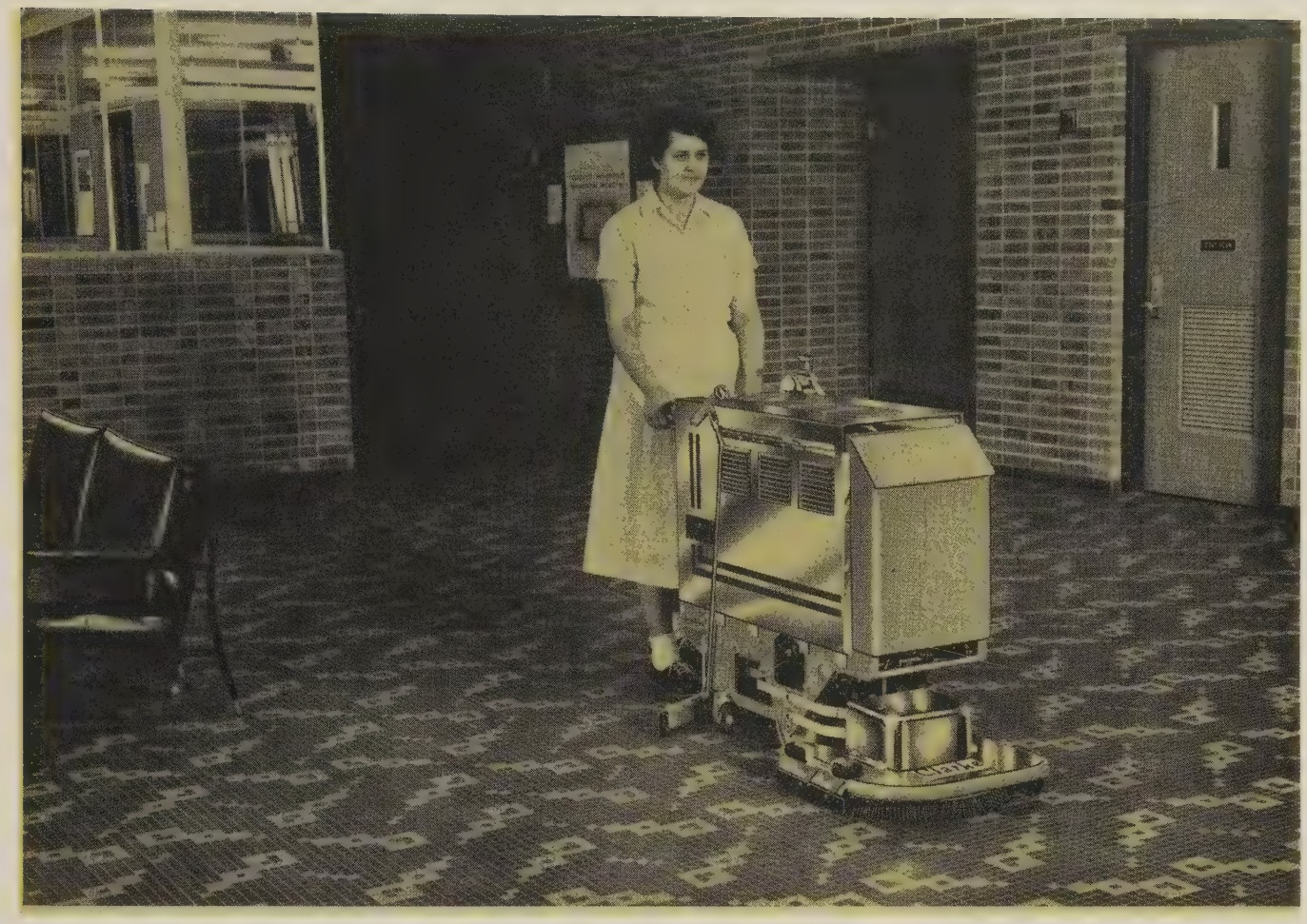
This is simply a paraphrase of the words of our Savior: "Give and it shall be given unto you." In other words, the man who helps others helps himself.

Allied to this, I recall the advice given to me when as a young, green editor I joined the staff of a New York book publishing house. I asked the publisher in just what line he thought I should specialize. His reply was interesting.

"The successful editor may know a little about many things or much about a few things, but one thing is absolutely necessary: He must know how to use the wisdom and experience of others."

These two illustartions express my appreciation of this honor which you have conferred upon me. If I have served the cause of church building and architecture, it is simply because I have learned to use the experience and knowledge of men—many of whom are in this room tonight. They have furnished much of the information regarding ideas and principles which I have published in my journal and used in my church consultations.

Without the friendly cooperation of architects and churchmen interested in this cause I should never have had the opportunity to spread the good news of adequate church buildings for aggressive church programs.



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Defining the Duties of a

Large Church Staff

L. Wilson Kilgore*

For centuries there have been large churches as well as small churches. Not every church should be small. Not every church should be large. There are merits in both. Some find comfort and strength, fellowship and warmth in the first; others, in the second. It is not a question of either/or. Some situations make for large churches; others, for small ones. We need both kinds of churches. We always will.

No plan or scheme can ever cut large churches "down to size"—whatever that size is. Some of the great contributions to the life of religion have come from the large churches as well as the small. The beauty of the great cathedrals of Europe would not have been possible had not the parishes which supported them been large and extensive. The great massed choirs, the lovely impressive places of worship, educational facilities unequaled even by public schools, fellowship opportunities for youth and old alike—these are some of the contributions offered by our large churches today.

We might just as well make up our minds that we have both, and train our ministers to be at home in both or to select one as being his or her specialty. But can one ever make that selection? While I happen to be pastor now of a church of 2,700 members, I have been pastor of small churches. Without the former pastorates I would not have been able to have this kind of an experience, so I don't know how a man can decide he is going to "specialize."

With the number of large churches increasing annually, we must face the question: What does a man do when he finds himself a pastor of a large church? There are some fundamental conclusions to be made which are listed here.

1. The new pastor has to accept the fact that he is in a large church and make the most of it. There is no use looking back on the days when the church was small or trying for the intimate fellowship of a small church. There are ways in which these intimate fellowships can come about within the large church, but not on a scale known in the small church.

2. He is going to have to change the concepts of his ministry and the role he plays as a pastor. He has been in a church where he has done everything. He certainly cannot do everything now, or he will soon be a neurotic wreck. He must learn to concentrate in his areas of strength; although sometimes one has to concentrate in the areas of weakness in a staff or a church situation, which may or may not be the minister's area of strength. But having chosen his major areas of concern and interest, he then proceeds to the next step.

3. The next step is to select a staff and to begin supplementing his own ministry and expanding the ministry of the church into other areas. Simply because a church is large does not mean that it should not have an adequate staff. Various averages and criteria have been worked out. When a membership of between 500 and 700 or 800 is reached, a church begins to need another staff member. It is not too much to assume that a church of 1,500 members needs a staff of three competent ministers besides the office secretaries, and a church of 2,000 members probably needs a staff of four. The men and women selected or called should be chosen for the various specialties which need to be emphasized in the church's program.

***Dr. Kilgore, a member of the Editorial Advisory Board of "Church Management," is the pastor of Lakewood Presbyterian Church, Lakewood (Cleveland), Ohio.**

4. Having been called, they should not just simply be assigned these areas; they should be made to feel that their ministry is significant in the total life of the church. They must be given latitude and longitude, or almost complete freedom in their areas of work. In other words, the senior minister will become even more neurotic if he has to breathe down the neck of every staff member to see that he or she is doing his or her job. Dr. Russell Stafford, who was for many years pastor of the Old South Church in Boston before becoming president of Hartford Seminary, once said, "When I had to give a staff member an order, it meant that his days of usefulness were about over." The men called should have initiative and ability to work on their own in a multiple-staff situation without a day-to-day kind of checking system. Yet the pastor must maintain such contact with staff members that he knows when to step in and give assistance.

5. Some coordination must always take place. This is done in two ways. (a) Through personal conferences with the pastor from time to time concerning the individual's areas of responsibility. (b) In the regular weekly staff meetings at which all of the areas of the church's life and ministry are discussed. Here each man can come to the aid of the other, and all to the aid of each. This is the strength and support of multiple ministry. Many a man who has been battling alone in a small parish is amazed and heartened by the strength and encouragement which can flow from all to each and from each to all in this kind of ministry.

6. Some call this a team ministry; some call it a group ministry. But call

it what you may, it means that the senior pastor or minister must do the coordinating, the integrating, the inspiring. Someone has to be the "administrator" of the church or the parish. A well-known "group ministry" leader, who takes pride in claiming that there is no one really "in charge," in a letter recently gave himself the title "parish administrator." What he will not admit to his friends privately, he confesses publicly. Besides, the office secretary knew this fact a long time ago!

Someone, even in a multiple ministry, has to have the final responsibility. This concept is often hard for other ministers on the staff to accept. Their training and their concepts of the ministry do not usually prepare them for it. The longer they have been on their own in a parish, the harder it is. And usually the harder it is for them to accept this concept, the more they need it.

There is a danger in larger churches falling into a copastorate or group-ministry pattern of existence where no one is really the pastoral administrator of the church. Such a concept may save ministers from "breaking down," as a national article recently suggested. However, we doubt it. A vacuum of responsibility never saved anyone, let alone a church. Such a concept may work, and usually does, in a select situation with two or three choice individuals. But the question always is raised: What happens to this concept after these individuals pass on to their "reward"? We know of no situation which has a long history of this kind of relationship. Many come to mind which have dropped it after a few years. It creates interest and comment, but it is not conducive to a long church history.

ADMINISTRATIVE CONTINUITY

The continuity of the church's administrative life must always be of prime concern when considering a copastorate ministry. The writer knows of no substitute for the "pastoral director" kind of concept in which the final responsibility is carried by the pastor of the church. All may be ministers, carefully called, effectively serving in a total ministry. But one man ought to be the pastor. In the long run this concept is the most conducive to a healthy staff relationship and to a fruitful total ministry in the church.

7. Having said all this, we must admit that sometimes the worst enemies of a multiple-staff relationship are the members of the congregation. Protestants are one-pastor oriented. They find

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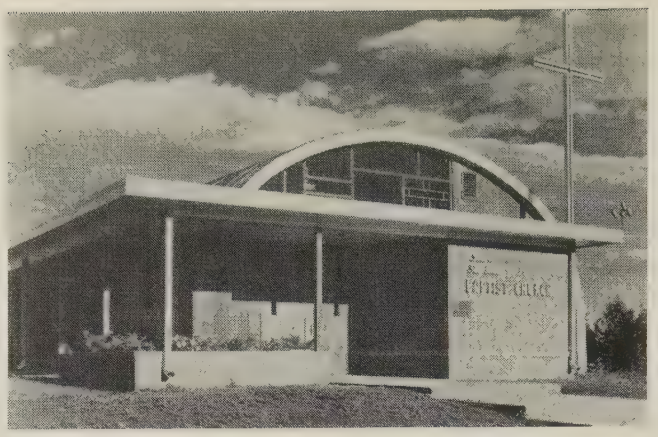
it difficult to orient to more than one. Once they are oriented to one, some feel they are being disloyal in thinking favorably of another, even though he is on the same staff. Accepting more than one pastor becomes difficult. However, in time it is accomplished. The congregation has to accept the men in the areas of work for which they are responsible. People should not expect one man to begin working in the other man's area. They should not think that the associate responsible for evangelism ought to do more preaching, even though he is probably doing as much or possibly more preaching than any other associate minister. They should guard against the thought that the preaching minister ought to be doing more in Christian education, although he may well be doing more than anybody imagines. People let their personal loyalties get mixed up, so they want to hear the man to whom they are more personally related, even though he may not be supposed to preach in the first place. This has nothing to do with whether he is a very poor substitute or a good substitute. It is a matter of "job definition," or "call."

8. The large church must have a personnel committee responsible for job descriptions, salary ranges, and advice on all staff relationships. This kind of a committee is invaluable, not only in the above areas mentioned but in selecting staff members. Men on our personnel committee serve in such capacities in industry, education, and public life. They bring to the church the necessary skills in personnel relations and are able to judge and select men. Without this kind of a personnel committee, a large church would soon drift. Our personnel committee has made a job description for every staff position. Not only that, we have accepted and published the following chart of staff relationships:



STURDY CHURCHES FOR NEW CONGREGATIONS
New, rapidly growing churches have learned that steel-constructed buildings by the Wonder Building Corporation give them a practical edifice at low cost. The buildings are erected from heavy gauge, zinc coated steel panels forming a rigid self-supporting structure without posts, pillars, or braces. Pictured is the South Sheridan Baptist Church, Denver, Colorado.

Minister's Duties

The minister is responsible for the administration of the church staff and parish. He does a major share of the preaching, hospital calling, counseling and officiating at weddings and funerals, and represents the church at community and Presbytery activities. He is called upon to make numerous speeches and lectures each year to groups and community institutions. He is staff adviser to two adult church groups. He is the moderator of the session and the staff representative to the board of trustees, working with both boards and their many committees (some thirty) in the promotion of all church activities.

Minister of Evangelism

The minister of evangelism's special duties include the administration of the lay evangelism program in cooperation with the evangelism committee of the session and embraces the training and integration of some 300 new members each year. He is the staff member who works with the house committee of the board of trustees on building administration. He also has charge of the work of the deacons and of our membership filing and information data. He is also called upon to assist the minister in all phases of the ministerial activities of the church, and to carry on such activities when so assigned or in the absence of the minister. Examples of this world be preaching and assisting in worship services, counseling, officiating at weddings and funerals, visiting, and serving as adviser to various church groups.

Minister of Visitation

The minister of visitation is responsible for the visitation of the homes of our parish. He makes some hospital calls, and is the staff adviser to the older fellowship groups. He is called upon to speak frequently before the various groups in the life of the church. Along with the other ministers, he assists the minister in all phases of the ministerial activities of the church when so assigned or in the absence of the minister.

Minister of Christian Education

The minister of Christian education is responsible for the organization and administration of all Christian education programs of the church. Working with the board of Christian education, he formulates, organizes and administers all the Christian education programs of the church including the church school of over 1,000 children and almost 100 leaders, the fellowship groups and their advisers, and all other groups for children and adults.

Director of Music

The director of music is responsible for the musical training of some 150 voices which make up the four choirs of our church. He furnishes music for all the church services, plus Wednesday evening services during Lent, and for other special occasions. Our choirs include junior (grades 4-6), junior high girls, senior high, and chancel choirs (any adult over high school age).

Director of Children's Work

Under the supervision of the minister of Christian education, the director of children's work is responsible for the children's work in our church. This in-

First Methodist Church,
Rocky Mount, North Carolina

Architect: A. Hensel Fink,
Philadelphia, Pennsylvania

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cludes all church school departments through the junior department and embraces the recruitment and training of staff for these classes and planning the program for this part of our Sunday church school. She also is a speaker before our church groups and assists the minister of Christian education wherever necessary.

Financial Secretary

The financial secretary is responsible for all financial records of the church, counting all monies received, posting receipts to the proper ledger accounts and issuing financial statements as required. She makes out the payroll and all checks to be disbursed, prepares tax reports, and works with the secretary of the board of trustees in keeping minutes of their meetings.

Church Secretary

The duties of the church secretary include acting as recording secretary for the church, keeping records, ordering supplies, mailing correspondence, and issuing records. She is responsible for church advertising, and guides and directs the duties of the office clerical staff. As the minister's secretary, she does all of the usual secretarial duties, attends the weekly staff meetings, and assists the minister wherever possible.

Assistant Church Secretary

The assistant church secretary acts as receptionist, keeps church membership files, schedules the building for activities, and has a variety of stenographic duties. She also acts as secretary to the minister of evangelism and the minister of visitation, working closely with the minister of evangelism in the evangelism program of the church and in his work of administration of the church building.

Education Department Secretary

The education department secretary works with the minister of Christian education and the director of children's work. She keeps the records of the church school, does a major share of the mimeographing and vari-typing, and shares in the receptionist and telephone duties necessary in a busy office. She is the personal secretary of the minister of Christian education, performing the usual secretarial duties in connection with his work.

Church Sextons

The two church sextons are responsible for the general appearance of the church rooms and property. They work under the guidance of the house committee of the board of trustees and the staff member assigned to oversee the administration of the church building. They are responsible for opening and closing the building and for seeing that the necessary equipment is available for the various groups using the building.

Housekeeper

Together with the sextons, the housekeeper helps to keep the buildings neat and clean.

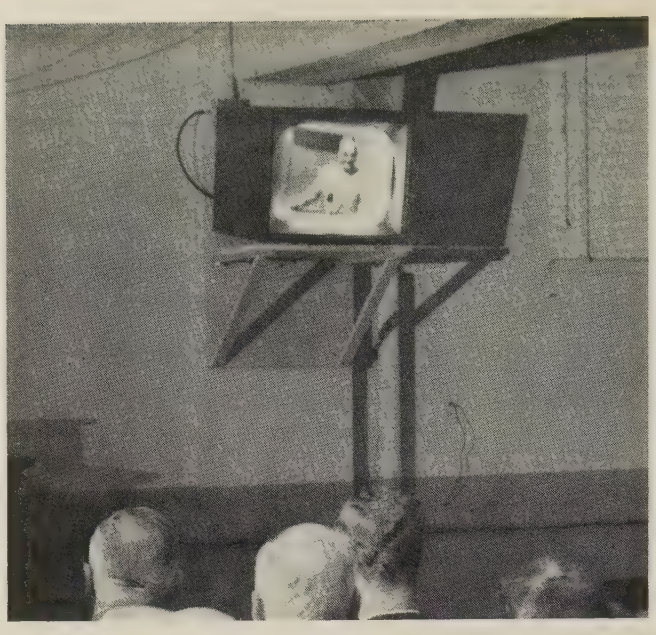
Kitchen Helper

The part-time kitchen helper is responsible for seeing that the dishes used by church groups are clean and available, and for keeping the kitchen neat.

All of us have worshiped and worked in small churches where there was another kind of power. God can and does bless both kinds of fellowships.

The apostle certainly did not have this discussion in mind when he wrote to the Ephesian church. The word of God here has been said to mean so many things that perhaps I will be pardoned for referring to it in this issue. You remember that after speaking that all were called by "one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all," the writer goes on to say, "But grace was given to each of us according to the measure of Christ's gift." I ask simply this: Is not the grace of God given to a church of any size according to the measure of Christ's gift?

(the end)



Closed-Circuit Television Serves Overflow Congregation

The Brookdale Baptist Church, Blomfield, New Jersey, added 250 seats to its capacity by the installation of a closed-circuit television system. C. W. Anderson, the pastor, believes that this is the most effective way to include overflow audiences in the church family. The installation was made by the New Jersey Communications Corporation, Kenilworth, New Jersey, a subsidiary of the Allen B. Du Mont Laboratories, Inc. Two Du Mont cameras are used. One is placed on a special pan-tilt mount secured to the balcony railing; the second is mounted in a fixed position on the control room window, located in the rear uppermost point of the balcony. Three television monitors are placed in the basement auditorium, and two additional are in the control room. Homer Akers, a member of the congregation, operates the system, assisted by one teenager from the congregation.

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Joint Conference Plans for

Better Church Buildings

William H. Leach*

Above, Rear Admiral Jack Bowling, U.S.N. (retired) with the five-piece hammered silver communion set. At right, the wood carved Madonna created by Frank J. Hamme.

Two organizations which are very much concerned with good church architecture have been meeting in conference annually for some years to discuss, plan, and encourage better church buildings. The groups are the Church Architectural Guild of America and the Department of Church Building and Architecture of the National Council of the Churches of Christ in America. Their 1959 conference was held in the Statler-Hilton Hotel, Los Angeles, California, on Tuesday, Wednesday, and Thursday, February 17, 18, and 19.

This particular conference made progress in a number of ways. First, it had the largest enrollment and the largest attendance of any of the annual meetings. Second, in the judgment of this writer the program was carefully planned to give the freest discussions of the many topics included. Third, the two traditional exhibits—the architects' presentations of their church designs and the commercial exhibits of manufacturers and dealers—were well selected and chosen. They represented a quality class of products which should interest every church. Fourth, a new exhibit was introduced for the first time. This was the crafts exhibit under the direction of Chairman Henry Lee Willett, which brought together handwork of skilled creative artisans.

There were addresses by distinguished speakers, of course. Harold E. Wagoner, retiring president, was everywhere present, tying together with rare judgment the various parts of the meeting. Dr. Ganse Little, minister of the Pasadena Presbyterian Church and president of the Board of Christian Education of the United Presbyterian Church in the U.S.A., gave the keynote address. Edward S. Frey, executive director of the Department of Church Architecture of the United Lutheran Church in America and chairman of the Department of Church Building and Architecture, extended the opening challenge under the title "Building the Christian Community." The banquet speaker on the closing night was Dean Thomas K. Fitz Patrick of the School of Architecture of the University of Virginia. He spoke on "The Church in the City of Tomorrow." It was one of the best historic presentations to which we have listened. It will appear in the June issue of *Church Management.*

Outside of the eminent speakers, the real leadership was found in the men and women who planned the program and kept busy seeing that it functioned. There are too many of these for individual mention, but one must not by-pass Arland Dirlam of Boston, who was chairman of the jury to judge the architectural exhibits and who doubled as chairman of one of the panels on worship; Robert L. Durham of Seattle, who has had the specialized task of building a library of 2″ x 2″ projection films which now numbers thousands of individual churches; P. John Hoener of St. Louis, who directed the 1958 conference in St. Louis and continued his

*Editor, "Church Management."

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Ecclesiastical Crafts Awards

First Award: Rear Admiral Jack Bowling, U.S.N. (retired), Philadelphia, Pennsylvania: Five-piece hammered silver communion set.

Second Award: Frank J. Hamme, Cleveland, Ohio: Wood carving of Madonna and Child.

Honor Awards: Jean Jacques Duval, New York City: Abstract leaded glass. Helen M. Hyland, Los Angeles: Three pieces of chipped glass set in cement.

Jury of Awards: Anthony Ferrara
C. Harry Atkinson
Scott T. Ritenour
George J. Schulmerich
Paul W. Winterich

service by acting as general chairman for this meeting; Robert R. Inslee of Los Angeles, who served as vice-chairman; C. Harry Atkinson, editor of *Protestant Church Buildings,* who shared in all of the preliminary work of planning and served in a publicity capacity at the meeting; Walter Damon of Youngstown and Cleveland, who has become the new president of the Guild, a position he has well earned by his interest and preseverance; Paul Winterich of Cleveland, coordinator of the exhibits, who worked early and late to accomplish an orderly presentation. Many others should be named, but space does not permit.

At the heart of the program were the panel discussions, or workshops, on worship and education. These were planned by Charles J. Betts, consulting architect of the Board of Church Extension of the Disciples of Christ. There were approximately twenty of these workshops which met in two sessions of two hours each on Wednesday. Half of them had the subject of building for education; the other half were interested in building for worship. In addition, there were eleven panels on Wednesday evening which discussed other subjects.

Thursday was the day for the demonstration tours, the awards, and the closing banquet. The conducted tours are an integral part of these meetings. Buses with guides take the visitors to outstanding churches. Time is given for going through several entire buildings. Perhaps this is the best opportunity to visit with other delegates and discuss one's own ideas on the strength and weaknesses of the buildings visited.

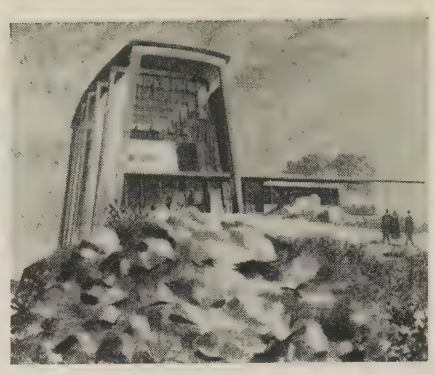
Awards were made for architectural designs. The winners are listed in another column. Awards were also presented in the ecclesiastical crafts exhibit. Although there were few entries in this classification, the quality was high, as you will see from some of our illustrations.

The meeting was concluded on Thursday evening with the address by Dr. Fitz Patrick and the presentation of The Elbert M. Conover Award which is given considerable space in this issue of *Church Management.*

The 1960 meeting of these two groups will be in Minneapolis, Minnesota, on May 3, 4, and 5. *Church Management* will bring you details as the program is shaped.

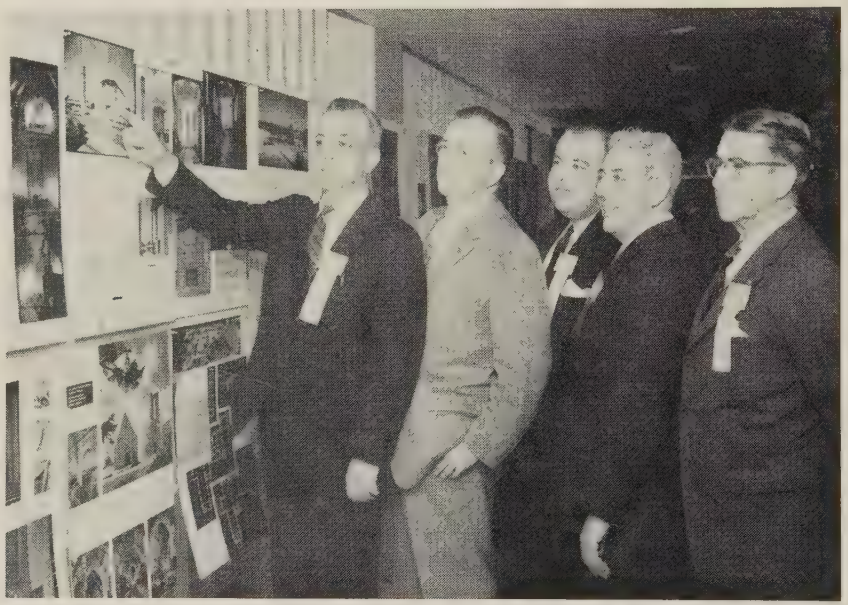
(the end)

Harold Wagoner (right), retiring president, congratulates his successor, Walter Damon.



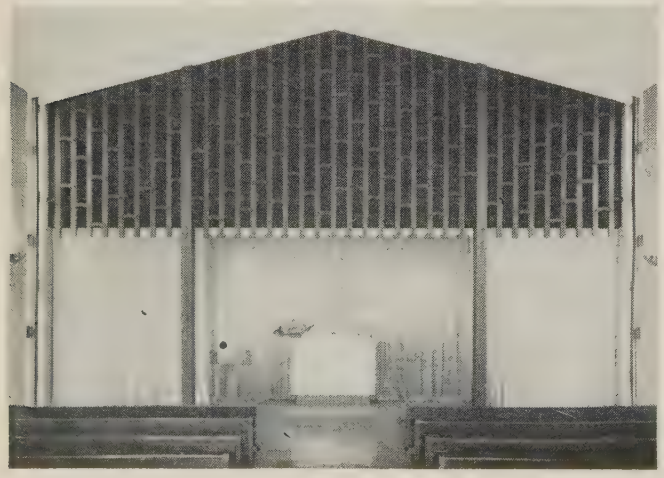
Chapel of the Bel Air Presbyterian Church, Los Angeles.

St. Mark's Chapel, University of Connecticut, Storrs, Connecticut.



A jury panel, led by Arland Dirlam, studies designs submitted by architects.

Children's chapel of the First Unitarian Church, Pasadena, California. (below)



Nave and chancel, First Methodist Church, Bothell, Washington. (below)

The Awards on Church Design

(Arranged by Classification)

CLASS I: CHURCHES SEATING MORE THAN 250

Anthony Ferrara, Chairman of the Jury

First Lutheran Church, Virginia, Minnesota.

St. Mary's Greek Orthodox Church, Minneapolis, Minnesota. Thorshox & Cerny, Inc., Architects.

Holman Methodist Church, Los Angeles, California. Kenneth Lind Associates, Architects.

St. Louis Priory Church, Creve Coeur, Missouri. Helmuth, Obata & Kassabaum, Architects.

Temple Israel Synagogue & School, St. Louis County, Missouri. Hellmuth, Obata & Kassabaum, Architects.

St. Barnabas Episcopal Chapel, Greenwich, Connecticut. Phillip Ives, Architect.

Greek Orthodox Church of Oakland, Oakland, California. John Layon Reed and Partners, Architects.

The Congregational Church of Fullerton, Fullerton, California. Quincy Jones and Frederick E. Emmons, Architects.

CLASS IIA: CHURCHES SEATING LESS THAN 250

T. Norman Mansell, Chairman of the Jury

First Church of Christ, Scientist, Williamsburg, Virginia. Charles D. Faulkner, Architect.

First Methodist Church, Bothell, Washington. Durham, Anderson & Freed, Architects.

Chapel of the Transfiguration, Eugene, Oregon. Stafford & Morin, Architects.

There were no awards in the IIB classification.

CLASS IIIA AND CLASS IIIB: RELIGIOUS EDUCATIONAL BUILDINGS

Walther J. Wefel, Jr., Chairman of the Jury

1. Valley Presbyterian Church, Scottsdale, Arizona. Harold E. Wagoner, Architect.
   5,939 square feet
   $150,000 to $160,000
2. Foothill Farms Baptist Church, Sacramento, California. Satterlee & Tomich, Architects.
   8,330 square feet
   $30,000 plus donated labor
3. Christ Methodist Church, Memphis, Tennessee. Walk C. Jones, Architect.
   22,936 square feet $386,000

CLASS IV: CHAPELS

Milton Grigg, Chairman of the Jury

1. Children's Chapel of the Neighborhood Church, Pasadena, California. Smith & Williams, Architects.
2. St. Nicholas Chapel of the Episcopal Seaman's Center Building, San Pedro, California. Carlton Winslow

Am I the mimeo line ?
Am I the mimeo line ?
Am I the mimeo line ?

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If you choose the bottom line, you're right. But the top line was mimeographed too! Same typewriter, same stencils, same paper . . . just different mimeographs. Compare with the typewritten center line.

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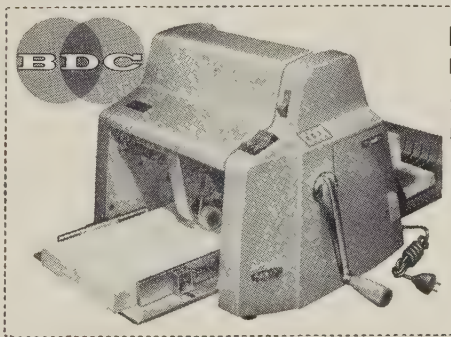

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4. Chapel, Bel Air Presbyterian Church, Los Angeles, California. Hal C. Whittemore, Architect; Judson W. Pittman, Associate; C. V. Beckman, Design Associate.

Plans for the Joint Conference on Church Building for 1960

The meeting will be held in Minneapolis, Minnesota, on Tuesday, Wednesday, and Thursday, May 3, 4, and 5. Executive posts for the meeting have been appointed as follows:

Program Chairman:
Charles J. Betts, A.I.A., executive of the Board of Church Extension, Disciples of Christ, Indianapolis, Indiana.

Workshop Chairman:
Dr. James K. Leitch, Associate Secretary, Joint Department of New Church Development and Building Counsel, United Presbyterian Church, U.S.A., New York City.

Local Arrangements:
Carl Sandgren, Director, Department of Church Architecture and Building Finance, Augustana Lutheran Church, Minneapolis, Minnesota.

Jury Liaison between the Department of Church Building and Architecture and Guild:
Henry J. Hokenson, executive of Augustana Lutheran Church, Minneapolis, Minnesota.

WHEN THE HEART IS FULL OF LOVE

There is beauty in the forest
When the trees are green and fair,
There is beauty in the meadow
When wild flowers scent the air.
There is beauty in the sunlight
And the soft blue beams above,
Oh, the world is full of beauty
When the heart is full of love.

(author unknown)

Postal Ruling Reveals

Bad Break for Small Churches

Glenn D. Everett*

Church administrators have discovered that the new postal rate increase voted by Congress in 1958 discriminates against smaller churches and religious organizations that have less than two hundred names on their mailing lists.

The discrimination is a serious one which may well merit the attention of Congress in its new session, for the same piece of mail that a large church can send for one cent through the United States mail will cost the small church three cents. It arises because of the requirement that a mailer must have at least 200 pieces of identical mail in order to make a "bulk mailing," and the one-cent rate which Congress provided for religious and nonprofit organizations using third-class mail is applicable only to these so-called "bulk mailings."

For ordinary third-class matter, nonprofit organizations must pay three cents, the same as all other users of the mail. Third-class mail consists of unsealed circulars or catalogs. For many, many years until 1952, this mail went at a cent and a half. All bulk mailings went at a penny. In 1952 the third-class rate went to two cents; and on August 1, 1958, it was raised to three cents. Meanwhile bulk mail for all users except nonprofit organizations went up to a cent and a half in 1952, and to two cents on January 1, 1959. It will go up further to two and one-half cents on July 1, 1960, at which time the nonprofit rate will go up to a cent and a quarter (the first such fractional rate in postal history). Thereafter, it is to be pegged at 50% of the rate charged business firms using bulk mail.

There are three requirements for bulk mail, all of which were written into the law back in 1925, when this class of mail was first established by act of Congress. One is that there must be 200 or more identical pieces. Second, the mailer must do his own sorting, tying together all pieces by states, and by cities where ten or more pieces go to a single post office. Third, the mailer must use a precanceled stamp or print his own indicia on the envelope, so the envelopes do not have to be put through a canceling machine.

Because of the economy in handling thus achieved, the Post Office charges a lower rate for this bulk mail.

Congress has established a special permit for nonprofit organizations, and any church or religious organization possessing such a permit can mail at the old rate of one cent per piece, which is certainly a great saving.

However, as it works out in practice, this economy is available only to church groups which have 200 or more names on their mailing lists. An official of the General Council of the Assemblies of God, Springfield, Missouri, has pointed out that a small church mailing 150 copies of its church bulletin will pay $4.50 postage, while a larger congregation mailing 200 copies of an identical bulletin will pay only $2.00 postage.

This is true. Unless a church mails 200 or more identical pieces of printed matter or mimeographed material, it cannot make a bulk mailing; and unless such a mailing is made, the nonprofit organization rate does not apply. At the moment it would actually pay any church with a mailing list of over 100 to try to pad that list to reach 200. The saving in postage would pay for the cost of the envelopes and paper.

Of course, a church has to get a mailing permit for bulk mailings. The fee has been increased from $10.00 to $20.00, effective January 1, 1959. The permit must be renewed annually, but it can be used for bulk mailings by any organization of the church.

A minister who serves two or three rural charges might be able to consolidate the mailing lists and get the local postmaster to accept them all under one bulk permit, provided he mails 200 or more pieces of identical literature at

*"Church Management" Washington correspondent.

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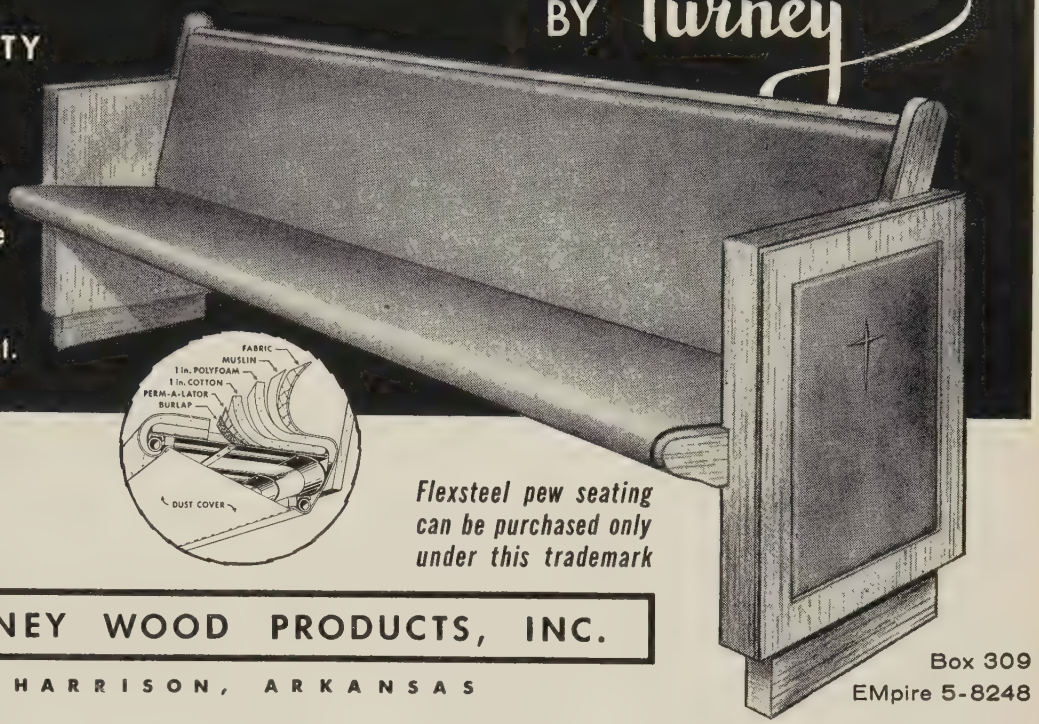

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one time. However, an even better idea for rural ministers is to convert the church bulletin into a "periodical" and enter it as second-class matter. The requirements are that it must appear regularly and be printed. Mimeographing is inadmissible as second-class matter as a long-time favor by Congress to small-town printers. The church bulletin thus entered as second-class matter can go "free in county," without any postage charge, to all subscribers who live on rural routes or in towns without carrier delivery within the county of publication.

Despite the fact that many rural postmasters have proved quite unacquainted with the latest intricacies of the law, the so-called Wright Amendment, sponsored by Representative Jim C. Wright (Democrat, Texas), did extend second-class privileges to nonprofit publications. People don't have to formally "subscribe." As long as they belong to an organization such as a church and contribute to it, part of their contribution is assumed to be a subscription to the parish bulletin.

Rural postmasters will find this in the new edition of the *Postal Manual.*

Meanwhile, with respect to all other types of church bulletins and announcements, it is well to keep in mind that any mailing of 200 or more pieces can be made at the nonprofit rate of only one cent, provided the church invests $20.00 in a permit and sorts the pieces as required by law. They cannot be put in the nearest mailbox, but must be taken to the post office or substation by which the permit is issued for counting and weighing.

Any mailing list that falls between 100 and 200 should be carefully surveyed to see if it can be raised to 200. After all, if a minister puts 190 pieces in the mail as regular third-class matter, it costs $5.40 postage. He can put ten more pieces in and, with a bulk permit, mail them for only $2.00.

One other quirk in third-class mail should be mentioned. While second-class matter (periodicals and newspapers) must be printed, mimeographing is acceptable for third-class, provided twenty or more identical pieces are submitted at a time.

Personal messages may not be included in third-class mailings. The pieces have to be identical. When writing is included, the first-class rate of four cents applies.

We hope this is clear. We don't write the postal laws. Congress does, and does it piecemeal, which is why ridiculous situations like this come up where it is cheaper to mail 200 pieces ($2.00) than 100 ($3.00). The only remedy would be to persuade Congress to repeal the 200-piece minimum for bulk mail which was written into law in 1925. A more constructive solution might be to evangelize to the extent that the mailing list reaches 200!

(the end)

SCHISM

Raising some minor point of law
as pennant for a new crusade,
they ride forth to the Holy War,
laying about them with a blade
honed on the harsh and cruel
stone of righteousness.

They hack through bone
in this mad ferment of release
from tolerance, from sober peace,
forgetting that they fight above
His tomb Whose only law was love.

Florence B. Jacobs
Showhegan, Maine

Spiritual Values in

Vacation Church Schools

Millicent Tralle*

Vacation church schools are playing an increasingly important role in Christian education. Educators consider the intensified study during twenty hours of a ten-day period to be the equivalent of approximately one and one-half years of Sunday church school. And we all believe that there can't be too much preparation for Christian living under the tensions and stresses of today.

The methods of planning, promoting, and programming in the various denominations appear to be very similar. For illustration, let us take the First Baptist, First Presbyterian, and Trinity Methodist Churches here in El Paso, Texas. The Baptist and Methodist churches have memberships of slightly over 4,000 each; the Presbyterian, around 1,400.

FIRST BAPTIST CHURCH

First Baptist is an active downtown church with a 1958 vacation Bible school enrollment of 419 and an average attendance of 381. Miss Eva Gass, the pastor's secretary, who conducted the school, said, "It's a wonderful experience, invaluable for the children and for those of us who conduct it."

Mr. Earl T. Cleaveland, minister of education, will head the 1959 summer school. Miss Gass says there is a waiting list of volunteer teachers and workers over and above the eighty who taught last summer.

There was training even for the two-year-old nursery set, children of the workers. Classes of children three through twelve years old met from 8:30 to 11:30 a.m.; teenagers thirteen to sixteen years old attended from 7:00 to 9:00 p.m.

This church's summer program attracts children from many faiths, and it is perhaps more evangelical in its program than First Presbyterian and Trinity Methodist. At the end of vacation Bible school last year, Dr. W. Herschel Ford, the pastor, welcomed four students into church membership.

Togetherness is the keynote of the morning program, with all children marching into the auditorium for the salute to the flag, inspirational scripture reading, missionary study, and character stories before breaking up into age groups. The groups rotate for handwork, concentrated in one classroom, as well as for fifteen minutes' recreation and refreshments.

The evening program consists of Bible study, creative handwork, and fellowship. Last year the students particularly enjoyed a cooking class, hair styling, cosmetic and modeling instruction, and voice recording.

The materials and literature used in all classes are from the Baptist Sunday School Board of the Southern Baptist Convention in Nashville, Tennessee. First Baptist conducts no preregistration, because so many children say they will attend only to find their parents consider the distance from outlying residential areas too great to travel. Registration of those actually present the first Monday saves useless paper work.

First Presbyterian and Trinity Methodist do preregister, on forms sent home to parents for vital statistics; then they register the few additional children who come the first day. Planning in all three churches begins in January, with definite dates announced in February. Four weeks before the opening of vacation church school in July, flyers are sent home with all children from three years old through the sixth grade. In addition, the church papers repeatedly carry promotional information.

FIRST PRESBYTERIAN PROGRAM

Cliff Schmidt, director of Christian education at First Presbyterian Church, is pleased that the 1958 enrollment of 199 was virtually double that of the previous year, and ninety-six of these had a perfect attendance record. He expects even better this year. George W. Burroughs is pastor of this growing church, which moved out from downtown last year into a new educational plant.

The type of vacation church school now conducted has been in use for only the past eight or ten years, under the board of education. One layman, general chairman of children's work, is responsible with Mr. Schmidt. The superintendent is selected by the end of February; department superintendents, during March; and the entire staff is filled by April. Final planning of the curriculum is accomplished in the latter part of May. During this period the Council of Churches conducts a Vacation Church School Institute, open and valuable to workers in all schools.

The Presbyterian curriculum is that published by the Board of Publications of the United Presbyterian Church in the U. S. A., for all ages except nursery;

FOR HELP IN PLANNING THE DAILY VACATION BIBLE SCHOOL

In addition to the materials which appear in this issue, we suggest that you turn to the following pages in earlier issues of *Church Management:*

March 1959 Issue

Advertisement of Standard Publishing Company, page 42.

Advertisement of Scripture Press, page 44.

Advertisement of Westminster Press, page 53.

Advertisement of Judson Press, page 55.

April Issue

Advertisement of Concordia Publishing House, page 23.

The materials offered in the advertisements are the result of serious leadership on the part of the various groups promoting daily vacation schools.

*A resident of El Paso, Texas, Miss Tralle is a frequent contributor to "Church Management."

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"The last issue of The Colonial News was fine."—John Lambert, Bayside, N. Y.

"I want to thank you for your good service on The Messiah Visitor —Rev. Philip C. Warmanen, Chicago, Ill.

"The last issue of McKendree Messenger was perfect, could not find a single typographical error in the entire magazine."—Daves L. Brewer, Norfolk, Va.

"Everyone is well satisfied with the last issue of Colonial Church News. We appreciate your prompt service."—Stanley Sherman, Oakland, Calif.

"We received many compliments on the last issue of Congregational Visitor."—Rev. D. W. Abbott, Rapid River, Michigan.

"The last issue of The Valley Lutheran was excellent. Your printing is superb Everyone likes our magazine."—Rev. O. E. Dolven, Horace, North Dakota.

"Our parish paper, The Church Visitor, has brought the desired results for our church. We hear nothing but praise for The Church Visitor and we appreciate your fine service."—Rev. Wm. D. Mosley, Jr., Charleston, W. Va.

"We were well pleased with the last issue of Ripple Visitor." —H. Otho Blackburn, Indianapolis, Ind.

"We hear many compliments about the splendid way you are printing Glad Tidings Messenger."—Rev. Gordon F. Atter, Arnprior, Ontario, Canada.

"The last issue of Folkston Methodist Messenger was the best to date. We certainly appreciate your excellent work."—Samuel A. Douthit, Folkston, Georgia.

"Your work is excellent! The parish paper is one of the great arms of the church."—First Baptist Church, Darlington, Wisc.

"I thank you for your splendid work on the last issue of Second Presbyterian Informer."—H. W. Dawson, Rocky Mount, No. Carolina.

"You did a splendid job of printing on the last issue of Tabor Tidings We are well satisfied with your service."—Rev. R. J. Kalwitz, Milwaukee, Wisc.

"The last issue of The Gouverneur Presbyterian was well printed and well received."—Severn P. Brown, First Presbyterian Church, Gouverneur, N. Y.

"Your good work on the magazine, The Witness of God, is appreciated by our editorial staff and by the subscribers of our magazine."—Andrew Urshan, Long Beach, Calif.

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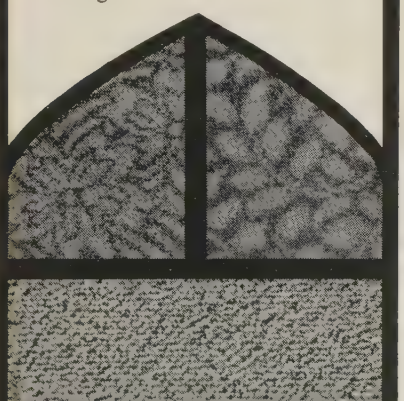

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for that the church selects its own material.

The greatest increase in attendance in 1958, according to Mr. Schmidt, was shown by the number of enthusiastic teenagers—about eighteen or twenty—who produced a film on incidents in the life of Christ and some of the parables he told. In all age groups, as at First Baptist, many came from other churches, and some stayed.

Mr. Schmidt said about the overall program, "It is our belief that vacation church school is one of the best times to touch the lives of children. We feel there is a great necessity for operating it because if every child were present every Sunday of the year he would get fifty-two hours of Christian education. Children receive 180 hours in public schools each year to prepare them for earning a livelihood. Our purpose and responsibility are to teach them how to live. Fifty-two hours are not enough; even the additional twenty hours in vacation church school are not enough; but they are better than nothing."

TRINITY METHODIST CHURCH

The planning and promotion at Trinity Methodist Church, of which Dr. Don E. Schooler is pastor, are very similar to those in the other two churches, each step being carefully taken far in advance of vacation church school. The curriculum at Trinity is prescribed by The Methodist Church and put out by the Board of Education in Nashville. Interestingly, Joe T. Zink, Jr., director of Christian education, understands that twenty-nine denominations use this Methodist literature under individual covers.

Enrollment was 194 last summer, 172 of whom were Methodists; and there were sixty-one leaders. The closing-day program was discarded, as it was believed that the program consumed a major portion of the time which could be better devoted to Christian education. Instead, Friday of each of the two five-day weeks was parents' visiting day for observation of the regular program. Parents were welcome at any time, but especially on those days. Mr. Zink says a direct result was more volunteer adult workers for the regular Sunday morning and evening programs.

Like Miss Gass and Mr. Schmidt, Mr. Zink is enthusiastic over the value of vacation church school.

"One of the major values of vacation church school is far-reaching, since its purpose is to serve not only the children but their families, some of whom have never known what Christian living can be or mean. This is accomplished by their children's attendance and introduction to Christian education through the intensified study made possible by this training period. Oftentimes these families are united in a church as a result."

At Trinity last summer, the junior high young people observed Christian Adventure Week in August instead of concurrent with vacation church school. About forty-five seventh and eighth graders, along with sixth graders entering the seventh in September, chose their own theme for the week: "Becoming a Person," and theme song: "Be Strong."

From 9:30 to 11:30 a.m. they worked on their chosen service project: redecorating their assembly room. They painted, laundered curtains, and revised their worship setting.

In the evening they reconvened for a full schedule of study, worship, and fellowship:

5:00 p.m. Supper

5:30 p.m. Fellowship singsong

5:45 p.m. Study groups

6:30 p.m. Directed recreation—Ellen Jayne Maris, director of youth

7:00 p.m. Platform speaker—J. Kern Ormond, minister of membership and evangelism

7:15 p.m. Discussion groups, with adult leaders

8:15 p.m. Worship program

8:30 p.m. Friendship circle

The manual used was *Junior Highs and Their Methodist Youth Fellowship*, published by the Methodist Publishing House.

Vacation church schools have been conducted for many years and will be conducted for many to come, as long as there are dedicated men and women to give of time and service. The remarkable aspect is the growth of interest on the part of young teenagers, as evidenced in this brief survey of three churches in one city of our great land. It is a most encouraging sign of the upswing in Christian living among our youth, the adult Christian leaders of tomorrow.

(the end)

They Like the

Daily Vacation Bible School

Catherine S. Tiemeyer*

The value of daily vacation Bible schools can best be determined by the personal testimonials of Christian adults who were privileged to attend such schools when they were children. Some thirty or forty years ago children trudged many long city blocks on hot summer days to attend a vacation Bible school which was sometimes conducted by a large downtown church and attracted youngsters from smaller churches of many different faiths. Families were large and few could afford automobiles or even carfare. There were not many, if any, fond mothers depositing their offspring from cars in front of the church door, as many do today. Temptations en route were numerous, and some were distracted by candy stores or the city parks with their swings and swimming pools and merry-go-rounds.

From near and far they came—from tenements, rooming houses, or small homes. Most of them were immigrant children of German, Dutch, Russian, Polish, Hungarian, or French descent. Many were talented, having been taught old-world arts and handicrafts while they were yet small. Classes were usually limited to age groups of from twelve to fourteen years. In addition to handicraft or weaving, the children were taught the knowledge of their Christian heritage and the hymns of faith of their parents.

Wise mothers, regardless of race or nationality, realized their children's need for togetherness. Being together meant sharing, playing fair, learning from one another. The desire to excel created competition. Competition called for concentration. Concentration brought about achievement. This developed further appreciation for the abilities of one another. Less talented youngsters held the more accomplished in high esteem and admiration.

Today the vacation church school has become an important part of the church's Christian education program, the local church board or the committee on Christian education being responsible for appointing a special vacation church school committee. Through the appointment of various subcommittees for promotion and publicity, enthusiasm is created among parents and boys and girls, and good will can be spread throughout a community to encourage the unchurched as well as those already in church school.

Expenses for equipment, such as supplies and other working material, should be included in the total annual budget of the church. Where the weekly offerings of the church school are large, these expenses can be financed by that department.

Plans can and should be made early in the spring. Teachers of Christian character can be secured by contacting mothers, homemakers, high school and college students, or teachers. In some instances retired schoolteachers have been known to volunteer their services. Workshops for teachers conducted by state councils of churches are usually set up as early as April or May, to assist the teachers in selecting their materials. Ministers representing various denominations explain the books and materials in advance. This gives the teacher ample time for preparation, since it is not wise to hand teachers material at the very last minute. Nor is it wise to start the school right after the end of the school year in June. An ideal time would be the last two weeks in July or even in August when the young child grows restless for something to do. However, most schools are conducted throughout the month of June.

FAMILY VACATION SCHOOL

A new idea, which could be used by either new congregations or those in rural areas, was suggested by Nelson Wenner, pastor of the United Church of Christ in Warminster, Pennsylvania. He and his small group in a new congregation struck on the idea of a family vacation church school. This was held on three successive evenings from 7:30 to 9:00 p.m. A well-rounded program

(turn to next page)

*The wife of a minister of the United Church of Christ, Mrs. Tiemeyer resides in Belleville, Illinois.

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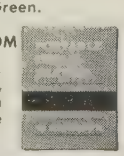

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Love and Joy

William Forshaw*

Joy and love are inseparable. Love engenders joy. Not that the joy of love is always singing; it is sometimes subdued by the depression which may settle upon love. But it is always there, and now and again its music quietly breaks out from under the depression. The joy of love is pure, and its purity is not stained by the fog or the clouds through which it sometimes sends but flickering lights. When distance separates one from the object of love, one is saddened by the separation; yet there remains the joy of attachment, the joy of knowing that the love is still there and the union still intact. When we love God our joy reaches its highest intensity, because the love is the highest of which we are capable. It deepens the love of being. The French love to speak of *joie de vivre,* the joy of living. Love, in creating joy, continually gives life fresh and wonderful meaning.

*Minister, Union Congregational Church, La Jolla, California.

DAILY VACATION BIBLE SCHOOL

(continued from page 25)

was planned with a curriculum prepared from various resources. The stories and activities of the kindergarten and primary groups grew out of the book *Tell Me about Prayer* by Mary Alice Jones (Rand McNally & Company, $2.50). The juniors and junior high group studied the symbols of the church included in the book *Our Christian Symbols* by Friedrich Rest (Christian Education Press, $3.50). The adults, led by one of the members of the group, discussed private, public, and family worship. They used many books as resources.

The program also included a recreation period, a vesper service, and an activity period for the whole family. The activity period was used for making things in family groups to be used as aids in strengthening family worship. A collection of prayers and poems was also arranged in small booklet form. The importance of a proper setting for devotional services cannot be overemphasized. The worship committee can plan to cover some shabby wall with a white sheet as a backdrop. One or two lovely colored religious pictures may be placed on a table, flanked by lighted tapers and fresh garden flowers. Amid such an atmosphere of quiet spiritual meditation the group is prepared to derive a greater benefit from the lessons, discussions, quiz games, and recreation.

On the final evening all families brought picnic lunches. A new table grace was sung, and copies of it were given to each family. Mr. Wenner says that the efforts of his group were met with great enthusiasm. The family vacation church school gave all a chance to meet informally and to get help in understanding worship in its many forms. Family worship was given new life because of increased understanding and because of new resources that had been discovered. Furthermore, each age group found material on the level of its own understanding.

AUDIO-VISUAL AIDS

One large downtown church included filmstrips and motion pictures on health and nutrition during the summer months. Excellent films on the importance of milk-drinking for children and adults were secured from the dairy councils. Scenes showing a beautiful countryside with cows grazing contentedly, the faithful and watchful collie dog in the background, are quite a treat for city-bred youngsters. Old and modern methods of milking prove educational, and the old practice of squirting milk into the face of a nearby cat always evokes a loud laugh from the group. Following this movie the youngsters received a glass of milk and a few homemade cookies donated by the mothers. One mother, who was also a teacher with a college degree in nutrition, made this comment: "Vacation Bible school means a great deal, especially to children of preschool through primary age, for the extra religious experience. While many come for the 'treat,' it should be a nutritious one—a milk product rather than some concentrated sweet. A snack helps to overcome restlessness."

Mrs. Anthony E. Bott, American Mother of the Year for 1953, gave this personal testimonial: "In my opinion, one of the greatest influences in a young

child's adjustments to Christian values comes through his experiences in the church-directed summer vacation Bible school. When I was a child we had no such opportunities, but during the early days of my children's church-home relations they found this training a highlight of their summer vacations. Through crafts, organized play, and daily lessons in the Bible, children may learn at a very early age that some of the most pleasant contacts are found in the church program. This early realization in connection with their Sunday school training will make for childhood impressions of true church associations."

Further comment on the assets of a vacation church school was made by the wife of an administrator of the public schools. Her opinion is that the vacation church school fulfills a need for religious training which the public schools are unable to provide. With a planned recreational program of group games and handicraft, this type of school can also enrich the child's experiences and add interest to his vacation.

COOPERATIVE MATERIALS

Further suggested materials can be secured from the Cooperative Publication Association affiliated with the Division of Christian Education of the National Council of the Churches of Christ in the U. S. A. (formerly the International Council of Religious Education).

The "Cooperative" texts are prepared by many denominations working together. Planned and written by leaders with wide experience in working with boys and girls, they are designed especially to help teachers use fully the advantages offered by the vacation church school. The books in the Cooperative series are classified according to a six-year cycle of study areas, with departmentally graded texts for kindergarten, primary, junior, and junior high, also themes based on the goals for the Christian education of boys and girls. The suggested theme for 1959 is "God and His World."

Following is a suggested planning schedule offered by Cooperative texts:

- Appoint a general vacation church school committee to set dates, budget, place.
- Secure leaders.
- Conduct a planning conference to select theme and plan for program features.
- Order Cooperative Vacation Church School Texts.
- Plan for publicity and other promotion.
- Give out texts to teachers for study.
- Conduct training conferences using texts.
- Recruit your pupils.
- Order needed supplies.
- Arrange for equipment, transportation, and setting up of rooms.
- Plan for keeping records.
- Hold preregistration.
- Meet for final staff plans.
- Have dedication service for leaders.

(the end)

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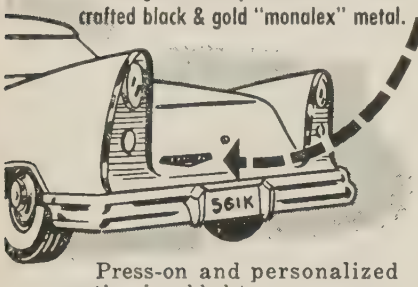
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What Kind of Man Should the Manager Be?

Kenneth Marshall*

A BRIEF EXAMINATION OF THE CALIBER OF THE PERSON WHO FILLS THIS IMPORTANT POSITION IN THE CHURCH. IS IT A CALLING OR MERELY A POSITION? WHAT QUALIFICATIONS ARE NECESSARY?

A great deal has been written about the need for easing the burdens of pastors of larger churches; and it seems that the ideal situation is reached when a pastor has been supplied the necessary help through an assistant pastor, a director of religious education, a director of music, and a capable business administrator.

Articles have appeared in *Church Management* and other periodicals pointing out the various aspects of a business administrator's job.

Usually his work breaks down into a few categories, although each church is a little different. In most churches the areas of responsibility for the business administrator are:

1. **Finance,** including the canvass, publicity, accounting.
2. **Public Relations,** both internal and external.
3. **Building Control.** The engineer and staff work directly under the business administrator in the job of cleaning and preparing various rooms for activities, etc.
4. **Office and Personnel Control.** This will include hiring, analyzing, and assigning duties; directing all activities of entire staff; and an annual evaluation of each person on the payroll.
5. **Food Control.** The work of the kitchen staff through the hostess comes under the supervision of the administrator.

Is this important task simply another management position, or is it a calling, a sense of urgency to be about the Father's business? It takes more than just a casual attitude to put up with the long hours and big problems. It is God's work, and it calls for the sacrifices and devotion of dedicated men. God's word itself gives us the basis for feeling that this is so.

During the busy and eventful days following Pentecost, many people separated by wide chasms of one type or another were brought together in brotherhood through a common belief in Christ. To meet the needs as they arose, many of the converts brought money and supplies. These were placed in a treasury and used for the benefit of all. However, the administering of this fund by the twelve did not prove satisfactory; instead of decreasing, the problems grew. Then the apostles made a wise decision. Realizing that they could not devote themselves to the necessary preaching and teaching and at the same time do a competent job of administering the business affairs of this Christian community, they decided to pick seven men of good report and put them over this "business." We read that the people were pleased with the decision and agreed to this type of administration.

Among those chosen was a young man named Stephen, and his qualifications are carefully given us for our study. While any person who works for God finds himself in a sense a "chosen vessel," the church business administrator finds it essential to have qualifications similar to those found in Stephen if he is to stand the pressure of his position.

Luke states that Stephen was a man full of faith. This was the first qualification—not a small amount of faith, but full of faith. In this is implied a fine intimacy between himself and God, an intimacy that pleased God and made Stephen so completely controlled by God that he could be of benefit to others in this position. Then, too, he was a man full of wisdom. He had the faith that could dream dreams and see visions, but he was also a man of wisdom and could put these dreams and visions to work for the good of all. He brought those qualities that would have made him successful in any other field and offered

*Business administrator, St. Matthew's Cathedral, Dallas, Texas.

them to God for his service.

If there were questions to be answered, they were brought to Stephen. If a problem of administration arose, Stephen solved the problem. Though he was a man young in years, Luke, under the inspiration of the Holy Spirit, wrote of him that he was a man full of wisdom.

Luke also tells us that Stephen was a man full of power, not the type that seeks its own selfish end but the kind that works for the good of all and the glory of God. Where Stephen went, things happened, changes took place. There was need in that day for a man of spiritual power to apply that power to the business of the church; and there is need today for that same application of real spiritual power applied by God-filled, God-directed business administrators of the church.

There is another attribute that Luke ascribes to Stephen. He states that he was full of grace. This brings to mind the verse "And the word became flesh and dwelt among us, full of grace." As the Master—so the servant. People were won through Stephen's personality. In his presence they were comforted and helped. The hopeless forgot their despair; the wounded, their hurt. The barren and desert-hearted began to dream that the wastelands of their hearts and lives could be made to bloom again. It was more, far, far more, than just a job. Yet he was careful in all his dealings, both personal and in the business of the church, to win men always to Christ, never to himself.

The secret of Stephen's life is also given us by Luke. His life was like a well of water ever flowing, giving constantly but always full, because there was behind it an inexhaustible supply. Luke mentions the source of this fullness at the very beginning when he says that Stephen was a man full of the Holy Spirit. The Spirit of God so filled him that he was full of faith and power and wisdom. Thus he was then of the highest usefulness to God.

Granted that an education is of vital importance to this position, and granted that experience is a teacher without peer, it still remains true that herein is the secret of the man called of God to work for him. To give of his business ability in the furthering of the kingdom it is necessary that, like Stephen, he be a man full of the Holy Spirit, and grace and power and wisdom.

It could be added: These men are needed—none other need apply.

(the end)

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David A. MacLennan*

Priming the Preacher's Pump

Can a man over fifty be a great preacher? This was the question discussed in an article on homiletics and the age factor a few months ago. I regret that I did not keep the article that I might give due credit to author and publisher. To some readers the question may sound inconsequential and the answer obvious. A person over fifty or over eighty may be a most effective transmitter of the Christian gospel if certain conditions are met and certain factors are present. I recall the question again because, with many of my brothers in the Christian ministry, I "sat under" a famous preacher at the Colgate Rochester Divinity School Convocation in Rochester, New York, last month. He is over fifty years of age. I suspect that he would laugh at the understatement. By any test he is a great preacher. His name? Dr. Harold Cooke Phillips, until recently the distingiushed pastor and preacher of First Baptist Church, Cleveland, Ohio, and now its distinguished minister emeritus. Readers of *Church Management* will appreciate that Dr. Phillips has for years served on the editorial advisory board of this publication. No one who heard him preach on the two gardens—that of Eden and that of Gethsemane—or on "The Fellowship of the Unashamed" (text from Romans 1:16) would question the adjective applied to him and to his sermons—"great."

As we were led by him into the truth as it is in Jesus Christ, the miracle of the Word occurred. Through the spoken word, from the written word (to recall the famous definition of Christian preaching by the English layman Bernard Lord Manning), there was manifested to us and within us the Incarnate Word. Faith was kindled and deepened; truth broke through our defenses and enlarged our thinking; love of the Lord and of his cause burned more ardently. Moreover, more than one must have felt, as I did, "God helping me, I will try again to be more faithful in my discipleship and in my own witnessing."

What contributes to Dr. Phillips' effectiveness as a preacher—now that he has reached the so-called "age of retirement" from full responsibilities in his vocation? One of the most significant factors is elusive and in a sense unique. It is that "plus" of every human being which we call personality. To analyze this may be possible to a degree—his ancestry, early environment, parents and home life, education and personal religious experience. But always there will be the so-called indefinable something which escapes any neat classification. However, there are factors in this preacher which can operate in every preacher.

(1) In his preaching there is evidence of commitment to the God (or if you prefer Paul Tillich's precise insistence), to the Logos, the Word made flesh in Jesus the Christ. The preacher is first and last Christ's man. (2) Present, also, is the related conviction that to us there has been given the gospel of Christ which is adequate to men's deep needs. Therefore, when the preacher speaks, he speaks as a herald of the news men most need to hear, receive, and obey. (3) Evident, too, is the preacher's preference for Biblical preaching. This is something deeper than the conventional, casual use of a text, and more relevant to contemporary listeners' needs than much of the older type of expository preaching. (4) Apparent to any fellow craftsman and surely apparent to lay folk who hear him is the preacher's thorough preparation. In his student days Dr. Phillips may well have had a homiletics professor who urged him to write out in full his sermons for the first ten years of his ministry, knowing that if a man does this, he is unlikely to stop! In any case, the wide reading, the felicitous phrasing, the admirable organization of ideas and sentences show painstaking work in the minister's study—and not a few hours before the sermon's delivery! (5) A final impression which should make all of us review our own self-preparation for preaching is this: The preacher completes his preparation by surrendering himself to the divine Spirit whose instrument he becomes. Did I detect more "fire" in the preacher last month than I did, say, fifteen years ago? This does not mean that the earlier occasions lacked what I have termed "surrender" to the Spirit. It may be the result of a sense of what our theologians call *kairos*—God's time, the critical moment. It may also be the result of a rich lifetime of Christian experience. Given the foregoing elements or factors, age cannot wither the preacher's effectiveness, nor the use of manuscript stale his infinite variety.

Dr. MacLennan, who regularly conducts this column for "Church Management," is minister of the Brick Presbyterian Church, Rochester, New York, and part-time instructor in homiletics at Colgate Rochester Divinity School.

Sermon Seeds

I. Three Chairs for Christians. Text: Luke 22:14 (RSV)—"And when the hour came, he sat at table, and the apostles with him." "Three chairs for Christians" is not a pun, nor is it a religious version of "Goldilocks and the Three Bears." In the latter fable you will recall that three chairs were featured. This text lends itself to a communion service meditation. In any case the diving board from which to enter is the fairly familiar saying of Henry David Thoreau. One hundred and five years ago a book was published which said something significant concerning furniture. The book was *Walden.* In it the Yankee philosopher said that in his wilderness hut there were three chairs, "one for solitude, two for friendship,

three for society." Is any house or apartment complete without the spiritual equivalent of such chairs? (1) One chair for solitude symbolizes a continuing need of human beings involved in crowded western cities, towns, suburbs, and exurbs. Professor Montague of Rutgers University has protested against "the annihilation of privacy." "Togetherness" appalls some of our thoughtful soial critics when it prevails without any escape into solitariness. In *The Christian Century* of February 4, 1959, Dean Roy Pearson of Andover Newton Theological School jabs humorously at the multiplicity of meetings and other devices to destroy creative solitude. He entitles his essay "The Joy of Not Meeting."

> **All we wanted was the joy of not meeting—the privilege of silence, the right to be alone, the pleasure of staying at home with a book, the bliss of walking along a woodland path with someone beloved, the ecstasy of telling all the organizations of which we were members to hold as many monthly meetings as they wished but not to save a place for us.**

Allowing for exaggeration, the dean is right. Meetings can become "defense mechanisms which protect us from the need to inquire who we are and why we are here." The Master loved people as persons. Because he had compassion upon the multitude, he had to find solitude. Because he loved people, he had to leave people regularly. "I am alone," he said, "yet not alone, because the Father is with me." "Come ye into a lonely place awhile," was his invitation to busy disciples. Is the Father of our spirits less real and intimate to us because we do not practice solitary meditation and communion? "When you pray," he instructed us, "go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you."

(2) Two chairs for friendship. A person completely alone most of the time has difficulty remaining or becoming a real person. To live life to the full we need the sense of belonging to some of God's other children. If we draw a circle to shut any other out because of his color, langugage, or cultural difference, we shut God out and shut ourselves out of enriching, humanizing, Christianizing experiences. Mature people have been given a mar-

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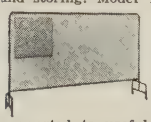

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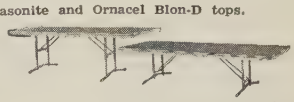

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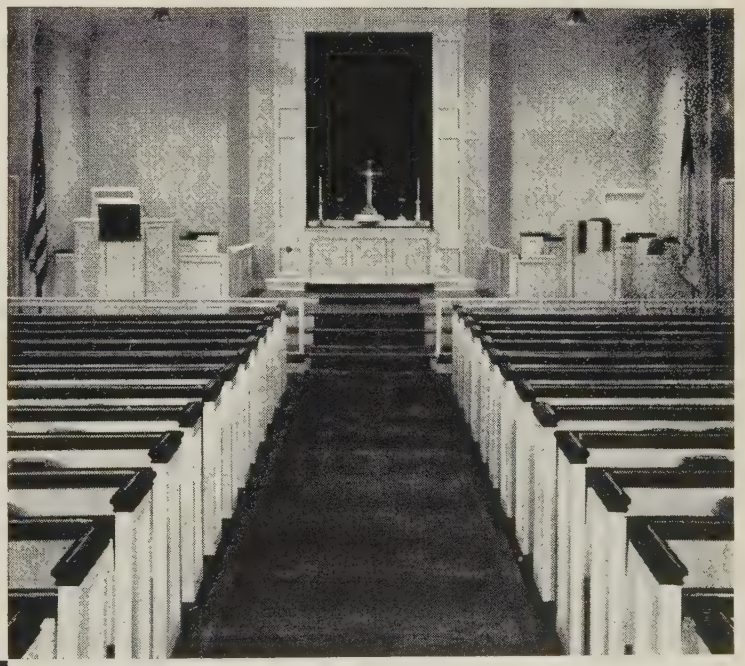

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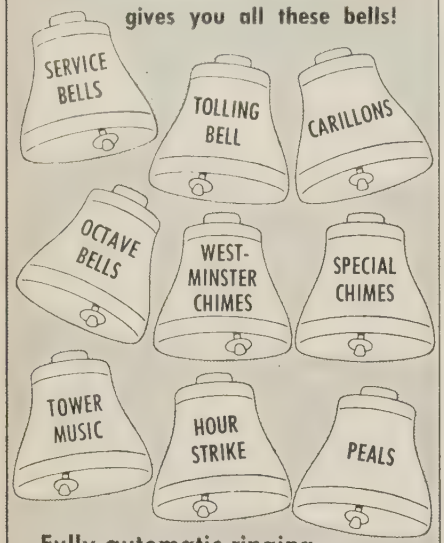

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velous description in Ephesians 2:19—"Now therefore (so then) you are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." We begin by becoming friends. An analyst of our time says that our culture is marked by its loveless character. Centuries ago when the saint named Columba established an outpost of the church on the famous Isle of Iona off the coast of Scotland, he found refugees coming to the sacred isle because of the violence of warring clans on the mainland. Columba appointed monks to help these displaced, frightened, and harassed exiles. He called these monks by a lovely name, "Soul Friends." The Bible not only advises us to forsake not our friends; it offers good news about God as the supreme Friend. Jesus said, "You are my friends if you do whatever I command you. This is my commandment, that you love one another as I have loved you." He is the "Soul Friend" with whom the least outgoing person may have intimate and deathless spiritual friendship.

(3) Three chairs for society. This is where the church comes in. Rather, this is where we should come with our whole selves, all that we are and have, into the church. The church is the divine-human society of believers in Christ. It is both world-wide and century-long in its fellowship. Someone jokingly asked a man in a tiny railroad station if this was the Grand Central terminal. "No," he replied, "but it's on the same line." Our church may not be the greatest in numbers, wealth, program, or influence; but it is on the same line as the great church of the ages and of every place. Saints, apostles, martyrs, pioneers of faith, benefactors of mankind are one with us in this redemptive community. "Christ loved the church," says the New Testament. (Ephesians 5:25b-27) So should we. Just because mobility marks our era as no other has been marked, just because isolation makes fears and anxieties and sins harder to handle, we must learn to carry our burdens together. The cross of Christ is horizontal as well as perpendicular. The horizontal stands for our relationships one to another. God, who is symbolized by the vertical, intersects time and our human situation to cleanse our horizontal relationships with each other.

II. Using the Blots. Text: Isaiah 43:25 (RSV)—"I, I am he who blots out your transgressions for my own sake, and I will not remember your sins." This idea could be developed for a Christian Family Day (Mother's Day) message. Introduction comes from a story told by a young Scottish minister to Professor William Barclay. Dr. Barclay's little commentaries on New Testament books are increasingly known to church school teachers and others. The young man had discovered in what Presbyterians call session records an interesting report of an elder of the kirk who lived many years ago. His name was John Craik. He was an accomplished penman, and also skilled in freehand drawing. When his pupils left blots on their pages John Craik would take his pen and begin with the blot as the base of an attractive picture. Invariably out of the blot he would draw the picture of an angel. As was said of him, "surely no man could ever leave a finer memory than the memory that he was the man who produced angels out of blots and turned blots into angels." (1) One of the unequaled achievements of the Christian faith is that it enables God to turn dark, ugly blots of our moral failures, our sins, into angels. Angels are ministering servants of God. Our very mistakes and defeats become ministers of grace to renew us, to make us also forgiving who have been forgiven so much. So the words written by Isaiah convey the Word of God: God blots out our trangressions "for his own sake" —because of his character, his love, his mercy. (2) God, to whom we respond with trust and obedience, gives us resource to find the angel in the dark blot of sorrow. What angel? Acceptance? Yes, but more—the angel named Sympathy. Wrote a bereaved man to a friend, "I will not be comforted by one who has not felt the like." But we are comforted—that is, made strong—by one who has found the angel of sympathy in the blot of bereavement. Speaking of his mother's sorrow through the death of her boy, Sir James M. Barrie said, "That is how my mother got her soft face, and that is why other mothers ran to her when they lost a child." (3) God's grace of deeper faith and more Christian insight. How many today resemble Sir Walter Scott who had hoped for an army career and then had been left with slight lameness by illness? Because of his disappointment he took to reading history, ballads, romances of his native land and became "the wizard of romance." He had also hoped to achieve fame as a poet, but he was surpassed by Byron; yet he found the angel of compensation once he acknowledge the superiority of his rival. Resentment, re-

belliousness, self-pity are demons to destroy what creative capacity we may have left after a defeat. But courage, self-understanding, awareness of need we may help meet become angels in disguise. Whatever else God's grace may be, it is surely the power given us to turn blots into angels. How many good parents have been God's representatives, themselves means of grace to their children and other people's children by helping them use greatly the blots of personal sin or failure? of bereavement? of disappointment?

III. May's Third Sunday Is Whitsunday or Pentecost. Indicated is a sermon on the Holy Spirit. The title might be "You Can't Live without This." More accurate would be "You Can't Live without Him," acknowledging the personality of the Holy Spirit. Acts 19:1-6 may provide the introduction. Twelve men interviewed by Paul gave him shock treatment when they admitted they had never heard that there is a Holy Spirit. These men were religious men. Early Christians would find it almost inconceivable to believe that anyone claiming to be one of them had not experienced and recognized the Spirit's activity. Why? Because Christians cannot live the Christian way without the Holy Spirit. He is indeed the presence, pervasive and powerful, of God himself. (1) The Spirit is manifest in the "usual," the normal, the everyday occurrences even more than in the unusual phenomena. True, we have records of unusual phenomena, ranging from strange linguistic ability to flights into the ecstatic. But our gospel assures us that "we must see the gift of the Spirit not as mysterious, limited, sporadic, and spectacular but as a constant and natural activity working through the whole church." Dr. W. Gordon Robinson of Manchester, England, has translated 1 Corinthians 12:4-6 in this suggestive fashion: "There are varieties of gifts, but the same Spirit. And there are varieties of service, but the same Lord. And there are varieties of dynamic activities, but the same God who activates everything in everyone." Here are Dr. Robinson's main points in his discussion of the Holy Spirit's pervasive activity. (1) The Holy Spirit gives gifts to all his people and differing gifts to different recipients. See 1 Corinthians 12:28-30; 12:7-11. (2) The Holy Spirit is "the inspiration of all service in the church and to the community." See 1 Corinthians 12:5; 12:27; Ephesians 4:3. (3) The Holy Spirit is the promoter of all

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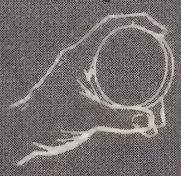

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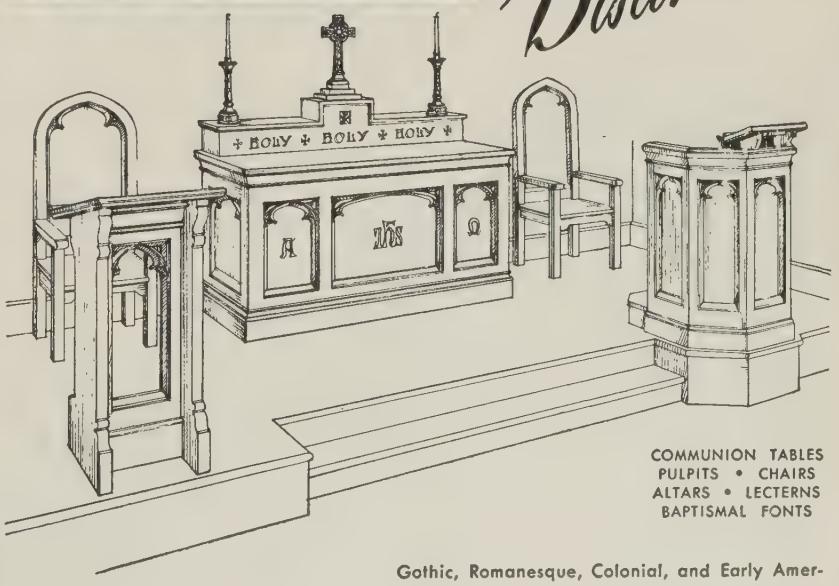

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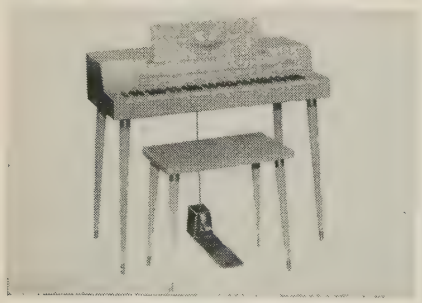

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our activities, what 1 Corinthians 12:6 calls "the varieties of service." Some are extraordinary; others are normal. We see his work in worship (1 Corinthians 12:3; 14:1-8); in prayer (Romans 8:26, 27; 1 Corinthians 14:15); in missionary service (Acts 13:4); in generous giving (Acts 11:28, 29). We see the Spirit's operations in producing Christian personalities, as the harvest of the Spirit attests in Galatians 5:22. What is the Christian way of living? It is what Galatians 5:25 calls "walking by the Spirit."

IV. The Threefold Name. This may give you a clue to a message on the Trinity. For those who follow the Christian year, May 24, 1959, is Trinity Sunday. Paul Tillich in his *Systematic Theology* deplores reserving the name "theology" for systematic theology. "Exegesis and homiletics," he writes, "are as theological as systematics. The criterion of every theological discipline is whether or not it deals with the Christian message as a matter of ultimate concern." Can we preach on the doctrine of the Trinity in such a way as to show that our message and the church's teaching is indeed "a matter of ultimate concern"? The text which may appeal is one dealing with the mystery of God. I leave the choice to you. Dr. Nathaniel Micklem, himself a learned Christian scholar and theologian, once said that "the worst of the doctrine of the Trinity as usually expounded lies in this: It is substantially impossible for any theologian to write two pages on the doctrine without falling into 'heresy' inadvertently." He comforts us by saying that while it may matter much to the theologian if he falls to the ground, his tumble does not matter to anybody else! Micklem's suggestion is one which I commend to you as the framework and basis of a sermon on the divine Trinity. It is the simplest. It is the teaching that God is Power, Wisdom, and Will; or since God is a loving will, it would be better to think of him as expressing himself as Power, Wisdom, and Love. One warning is rightly given: We must not identify Power exclusively with the Father, Wisdom with the Son, and Love with the Holy Spirit. Is not Christ incarnate Love? Is not his cross not only the wisdom of God but also the power of God? (1) Scientists disclose unimaginable power or energy in the universe. God is its author, but God is not simply energy. (2) As we think of this practical teaching concerning God's nature and activity, it should be relatively easy to give examples of his wisdom. Think of the adaptability of his creatures, of the astonishing architecture of the universe, of the evidence of design. (3) Next, we think of God as love. There are many examples all pointing to the love he demonstrated in the death of Jesus Christ. Perhaps the "inevitable" text is one so often used across the Christian centuries: the Trinitarian benediction in 2 Corinthians 13:14. Among the most effective printed sermons on the Trinity known to me is James S. Stewart's collection of sermons, *The Strong Name.* A clear statement of the doctrine from a modern Anglican viewpoint will be found in chapter twelve of *The Faith of the Church* by James A. Pike and W. Norman Pittenger. (National Council of the Protestant Episcopal Church, 1951. $1.50)

V. Someone's Watching You. "Show yourself in all respects a model of good deeds, and in your teaching show integrity, gravity, and sound speech that cannot be censured, so that an opponent may be put to shame, having nothing evil to say of us." (Titus 2:7, 8 RSV) Two associations with this theme may occur to you. First, George Orwell's frightening picture of a demonic structure of Utopia in his novel *1984,* where the constant warning is, "Big Brother is watching you." Second may be the criticism directed at a majority of moderns by our social scientists that instead of being "inner directed" we are "other directed." Too often in church, as in secular circles, we behave as we think we are expected to behave, or we engage in certain activity because others think we should or tell us we should. But the New Testament bids us remember that we must act as Christians—kinder than necessary, heroic in our goodness, honest and deep in our thinking and speaking, because others watching us may be influenced by our example. (1) Example remains powerful incentive or deterrent to Christian living. Examples will occur to you. A famous British brigade of guards, terribly depleted by the retreat from Dunkirk in World War II, came off their battered transports, at an English port with unrelaxed discipline. "On the quay they formed up, and marched away as if they had been changing the guard. Some of the Frenchmen (lethargic, defeated, despairing) looked up listlessly. Slowly in their eyes a light began to be reborn. Stiffly they rose, squared their shoulders, and marched off after the guards, and before that movement had finished every one of the

Frenchmen had fallen in and was on the march. The power of an example had changed dispirited, defeated men into men who had got back their hope and their self-respect."

Was it in the story of the Pied Piper of Hamelin that this observation was made: "Everyone pipes for the feet of someone to follow"? Little boy watches big boy; little girl watches older sister; child watches adult; pupil observes teacher; teacher scrutinizes admired leader; thus the chain reaction of influence by example proceeds.

This is why Paul wrote so "moralistically" about the matter both to Titus (2:7) and to Timothy (1 Timothy 4:12). Recall the power of Peter's shadow and "demythologize" it for your twentieth century hearers! (Acts 5:15) (2) Jesus is more than a divine person to imitate. He is both the food and the hunger for it. He is Savior as well as exemplar. But Peter's letter is right: "For to this you have been called, because Christ also suffered for you, leaving you an example, that you should follow in his steps." (1 Peter 2:21) Christ expects us to follow his example. One way is to look to him for grace and to remember that others are looking at us. What they see may help or hinder their own progress toward Chritsain maturity.

Parson's Books-of-the-Month

Having regretfully missed my April article, I have a small shelf of new books to commend to my brother preachers. Let me give, not a lick of affection and a promise of later review, but a brief word concerning these volumes.

In galley proof by courtesy of Association Press, I have had the pleasure of looking at a Colgate Rochester Divinity School colleague's ventures into New Testament introduction. The ventures seem to me to be justified, even thought Dr. William Hamilton is a professor of theology rather than of New Testament studies. Yet every New Testament scholar is a Biblical theologian, and the reverse ought to be true. "Bill" Hamilton has produced three fifty-cent, paper-bound books which should prove helpful as introductions to the four Gospels: *The Modern Reader's Guide to Matthew and Luke, The Modern Reader's Guide to Mark,* and *The Modern Reader's Guide to John.* The books are well named. Dr. Hamilton acknowledges his indebtedness to longer books by Professors A. M.

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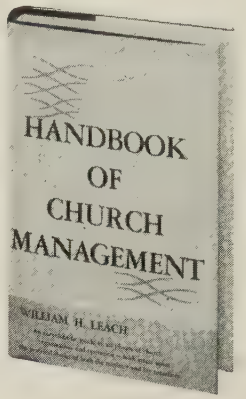

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    a. Budgeting
    b. Pledging
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15. The Music of the Church
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19. The Ethics of the Parsonage
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21. The Minister in His Profession
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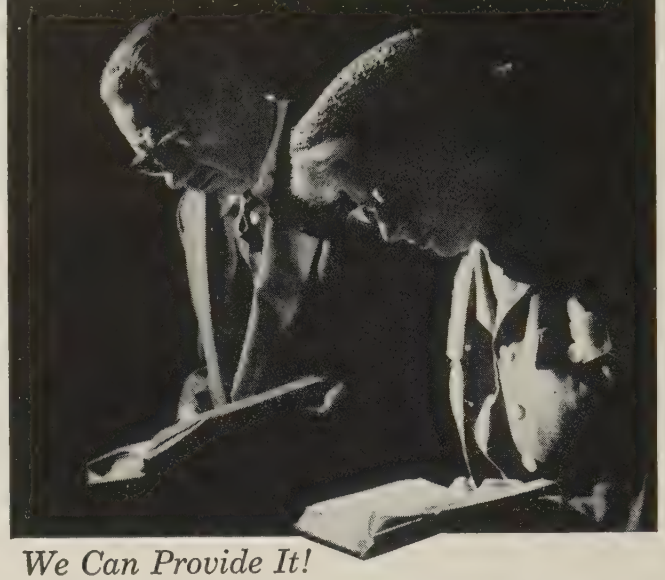

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Hunter, Aberdeen, Scotland; Frederick C. Grant, Union, New York; C. H. Dodd, Vincent Taylor, "and some others." He writes clearly, and when he deals with critical matters, he does so with the authority of Biblical scholars supporting him. He explains each Gospel section by section. When he theologizes, he is particularly interesting and shows his indebtedness to Reinhold Niebuhr, Donald M. Baillie, and to his own struggle "from faith to faith." Particularly stimulating to me is his brief but critically orthodox treatment of the resurrection of Jesus at the conclusion of his little commentary on Mark. If a pastor could make these inexpensive guides available, along with such expositions and commentaries as those of A. M. Hunter, *Introducing the New Testament,* and William Barclay, *Introducing New Testament Theology* (Westminster Press editions) on each of the New Testament books, and a trustworthy one-volume Bible commentary, he would be providing excellent information for the teachers of his church school.

Massive one-volume encyclopedias are becoming popular again. One recent example is *Encyclopedia for Church Group Leaders,* edited by Lee J. Gable and published by Association Press for $7.95. The descriptive subtitle on the book's jacket has much to warrant its high claim: "The best in religious education for helping others grow in Christ." I have read only chapters one through five in section one (Christian Foundations) and have sampled a few of the many other pages. But my sampling makes me wish to complete the book soon and to commend it to discerning buyers of religious books. Never before within the covers of one book have so many specialists in theology, Christian education, group dynamics (excuse the phrase), church music, religious drama, and worship resources been together. I must not overlook the administrators who discuss helpfully such matters as organization principles, Christian education boards' functions, leadership training, etc. With this source book a Christian minister or lay teacher could organize a church school, or at least a Christian "cell" group for study, prayer, drama, music, on the most remote island on the globe. Many Christian educators in places where bookstores and libraries are available will find this one-volume library useful. Certainly many of the contributors assure the reader of competent Christian guidance.

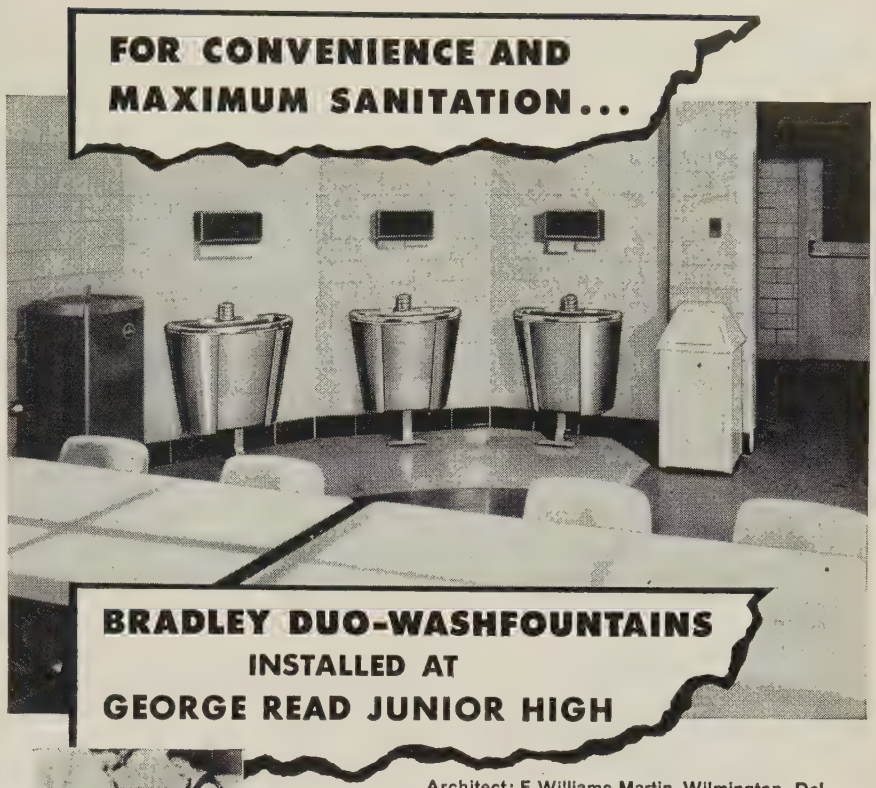
The Restoration of Meaning to Contemporary Life by Paul Elmen is an absorbingly interesting contribution to Reinhold Niebuhr's "Christian Faith Series." This Anglican theologian formerly taught English at Northwestern University and brings to his theological analysis of the more literate and cultured of today's "beat generation" familiarity with much of the best of contemporary literature. This provides what the late, lamented Studdert-Kennedy during World War I called "food for the fed-up." Dr. Elmen speaks to many cynical or discouraged moderns in language they can both understand and relish. He is the average man's Paul Tillich, if Dr. Elmen will forgive my comparison. He increases awareness of the meaninglessness many find, and he points to its answer in the classical faith of the church. His 194 pages are divided into three sections. Each of these bears a title derived from T. S. Eliot's description of the advantage a poet pos-

sesses: "to be able to see beneath both beauty and ugliness; to see the boredom, and the horror, and the glory." Under the section labeled "The Boredom," the author discusses: Fled the Visionary Gleam, The Corruption of Ennui, The Boredom of Our Time. In the third main division, Professor Elmen moves into an evangelical dialogue marked by evangelistic concern. Under "The Glory," he proceeds from The Holy Cunning of the Saints and The Beckoning Brightness in Nature and Art, through The Descent of the Dove, What Must I Do to Be Saved? and Waiting for God, to The Visitation. Your sophisticated neighbor who appreciates literate, sharp analyses of our condition and culture and a probing but permissive approach to his decision will thank you for lending him this book or telling him to buy it. Preachers should read it whether they are sophisticated or not!

Life of Evelyn Underhill by Margaret Cropper (Harper & Brothers. $3.75). If you have read any of the late Miss Evelyn Underhill's profound studies in Christian worship or mysticism, you will find her biography a rich source of knowledge of her mind and spirit. Miss Underhill was a practical saint. Her faith and spiritual flights took her "out of this world" in a wonderful way, but her humor, practicality, and knowledge of human nature kept her "down to earth."

Life's Hidden Power by Louis H. Evans is Louis Evans at his interesting, dynamic level of interpretation. He is more interested in the "practick part," as a seventeenth-century reformer put it, than in the theoretical or theological. Laymen who have been aroused by his addresses and sermons will be glad to have them in more permanent form. Fleming H. Revell Company publishes this collection of seven addresses for $2.50.

Finally—the apostolic amen—let me commend K. Morgan Edwards' *Hoping to Be Somebody* (Abingdon Press. $2.50). Pasadena's much loved and listened-to minister has produced what a Hollywood character might call a "real gasser." By "gasser" there is no reference to gas or gaseous elements. This is what Lynn Harold Hough was wont to call a "seminal" or life-producing book. Dr. Edwards is an uncommonly honest, informed Christian thinker. Because he is a competent preacher he can communicate profound ideas clearly and convincingly. He knows the human situation in our Western World, and he knows the One who can meet it healingly and redemptively. This is the book to give the seeker of peace of soul who has not been greatly helped by superficial treatments which ignore both negative aspects of living and the non-theological factors in our existence.



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* * *

You see I come to Christ through

God, whereas quite obviously lots of people come to God through Christ. But I can't show them how to do that. All I know is the reverse route.—Evelyn Underhill in a letter quoted in *Life of Evelyn Underhill,* page 171.

* * *

I once attended a prayer meeting, with some elders and friends, held for a young mother who had just come out of an iron lung. They had gathered hopefully for the laying-on of hands and for ardent prayer, as the Apostle James had suggested. . . . Then it was the young mother's turn. I shall never forget her prayer. Quietly and with poise, she said something like this: "Dear God, You know Your business better than I do. You know how much I would like to play happily with my children; how much I would like to kneel beside their beds. I want them always to be proud of me; but God, if I can serve Thee best by being a cripple all my life, I am willing to accept Thy will. Only keep me happy in it, for Jesus' sake. Amen."—Louis H. Evans in *Life's Hidden Power,* page 65.

* * *

Boredom and horror are the distinctive modes of the Old Being, the wrinkled, Adamic monster which clings to the back of the saintliest men; but the New Being may be ours as well, and in this status the dreary circularities of my motion within the nightmare of time are transfigured. When I no longer drift like a leaf, or move frantically in an orbit which always returns to position of origin like Sputnik II and its dead dog, I can say that I am a new being, though the land through which I travel is old. When I move resolutely through banality towards the distant city of God, I may be recognized as a dweller in that city, though I am now far from home. The Kingdom of God is now, and the Kingdom of God is yet to be. —Paul Elmen, *The Restoration of Meaning to Contemporary Life,* page 179.

Jest for the Parson

In Berchtesgaden, Germany, last March I saw and heard many inspiring and many sobering sights (the latter associated with the devastation and diabolical cleverness of the Nazis). But I was reassured when I heard a father tell what a teenager had asked him one bright morning. "Dad (mein papa), what is a hydramatic polecat?" "I give up." "A hydramatic polecat is a shiftless skunk."

(the end)

Ministers' Vacation Exchange

It looks like a big year for this department. None of the other nineteen years in which this department has been used has brought the number of replies of this season. Because of the large number, we are segregating the offers into states for easy reference.

This department will be continued through the June issue. Then it will be discontinued for this season. Each exchange item is entitled to two appearances except those which start with the June number. It will not be possible to repeat any starting in the June issue.

If you make arrangements for an exchange before the second insertion is used, we would appreciate a note from you so your item may be withdrawn. The space used is valuable, so your cooperation at this point will be appreciated.

California

Burlingame. Peninsula Council of Churches. Executive secretary (American Baptist) will supply pulpit for month of August in Denver area in exchange for use of manse. Two children, 10 and 4. **George W. King, 1209 Burlingame, California.**

Meridian. Methodist. Minister wishes to exchange pulpit and parsonage with any Protestant minister in Northwest Washington or in the vicinity (within fifty miles) of Vancouver or New Westminster, British Columbia. Prefers the first three Sundays in August. Church is within easy reach of San Francisco and Yosemite National Park. **Paul K. Corley, Box 115, Meridian, California.**

Sunnymead. Congregational Christain. July 12—August 2, will exchange pulpit and manse in Colorado Springs or Denver area or in Northwest or mountains. We are 25 miles from mountains, 8 miles from Riverside, California, 60 miles east of Los Angeles, and 60 miles from Pacific Ocean. Honorarium. **Albert Miller, P. O. Box 537, Sunnymead, California.**

Idaho

Buhl. Presbyterian. Will exchange manse and pulpit with congenial denomination. June, July, or August. New manse and church near famous Sun Valley. Golfing, hunting, fishing. One service only. Emergency pastoral calls. Prefer exchange in Western United States or Canada. **John N. Macintosh, 712 Twelfth Avenue, North, Buhl, Idaho.**

Mountain Home. Congregational. Will exchange lovely modern home and pulpit with honorarium. Easy driving distance from Sun Valley. Should have high, dry location for four weeks in July-August, any liberal denomination. **E. Brentwood Barker, 330 North Third East, Mountain Home, Idaho.**

Illinois

Canton. Baptist. Minister with four children, pastor of a church of 850 members in a community of 14,000 in the heart of the Lincoln country, desires to exchange or supply in the Northwest, Northeast or California for the following dates: August 9, 16, 23, 30. Our parsonage is air-conditioned and has all modern appliances. Our church would require preaching at two services in the morning with honorarium. **Audley M. Bruce, 301 East Elm Street, Canton, Illinois.**

Chicago. Baptist. Australian minister engaged in postgraduate study in the

U. S. will supply pulpit, etc., for all or part of June, July, August, in church of congenial denomination. East preferred but not necessary. Wife and daughter, 4. Has preached frequently in American churches and had a summer pastorate last year. **Alexander W. Kenworthy, 6050 Woodlawn Avenue, Chicago 37, Illinois.**

Northbrook. Evangelical United Brethren. Supply wanted, July 12 through August 30. Suburban church on North Side of Chicago. Thirty minutes to Evanston and one hour to Chicago Loop. One Sunday service and emergency pastoral calls. Stipend for Sunday service and use of parsonage. Will arrange for shorter period if necessary. **Wayne C. Hess, 775 Sanders Road, Northbrook, Illinois.**

Oglesby. Interdenominational. Will supply in New York City during the month of July during pastor's absence. Prefer church within 100-mile radius of New York City. **D. E. McClintock. P. O. Box 129, Oglesby, Illinois.**

Taylorville. Baptist. Minister with church of 600 members in the "land of Lincoln" desires to exchange morning and evening pulpit and four-bedroom parsonage with minister near Los Altos, California, during the month of July so can visit sister. Have two boys: 8 and 9. **John J. Garver, 307 East Market, Taylorville, Illinois.**

Indiana

Angola. Congregational. Will exchange parsonage for two weeks in July or August. Located in resort area with several lakes nearby. Three and one-half hours from Chicago via toll road. One child, one year in July. No preaching here but will supply if desired. **Raymond L. Shoup, 211 North Washington, Angola, Indiana.**

Forest. Baptist. Will exchange pulpit and parsonage, Sundays, May 24 and May 31. Two-bedroom home. Tryouts during the week and 500-mile race on May 30. We are fifty miles from Indianapolis. **Earl H. Anderson, First Baptist Church, Forest, Indiana.**

Winamac. Presbyterian. Will exchange pulpit and manse for entire month of July. Honorarium of $25 per Sunday given and expected. No other pastoral duties. Church of 225 members, one hundred miles from Chicago, about fifty miles from heart of Indiana lake region. Winamac is on the Tippecanoe River, ten miles from Bass Lake state beach. Three-bedroom manse with modern conveniences; one child aged three. Prefer Kentucky; will consider other areas. **Mayo Y. Smith, 417 North Riverside, Winamac, Indiana.**

Winchester. United Presbyterian. Manse exchange, August. Modern, comfortable, four-bedroom manse; all conveniences. Honorarium for one Sunday service; no pastoral duties. Vacation areas in nearby Ohio as well as Indiana. **Wilson E. Spencer, 332 South Meridian Street, Winchester, Indiana.**

Iowa

Neola. Presbyterian. Will exchange pulpit and manse during July or August. Honorarium. Morning service only. Modern three-bedroom manse. Children, 12, 14, 16. Twenty-two miles from Omaha, Nebraska. Near fishing and swimming. Prefer East Coast, vicinity of New York City, near seashore or lake in Connecticut, New Jersey, or New York. **John E. Fink, Neola, Iowa.**

Maryland

Snow Hill. Methodist. Rural county seat of 2600 between Chesapeake Bay and ocean. Good bathing and fishing. One hundred and fifty miles to Baltimore, Philadelphia, Washington and Tidewater, Virginia. August or part of July and August. Prefer Florida but will consider any location in the United States or Canada. **H. B. Flater, Snow Hill, Maryland.**

Massachusetts

Waltham. (near Boston). Baptist. Will be glad to exchange house and pulpit for July or August Church of 400 members. One Sunday service only and emergency pastoral service only. We have four young boys. Desire compatible denomination. Honorarium can be mutally arranged. Prefer Eastern Kansas, Western Missouri, or Southern Iowa or Nebraska. **Louis R. Beckwith, 37 Banks Street, Waltham 54, Massachusetts.**

Whitman. Baptist. Will exchange parsonage and pulpit located along south shore of Eastern Massachusetts, twenty miles from Boston, twelve miles inland from the shore. One service each Sunday during July with remuneration. Three-bedroom home with modern conveniences. Prefer Ohio, Pennsylvania, or New York. **William C. Nelson, 63 Beulah Street, Whitman, Massachusetts.**

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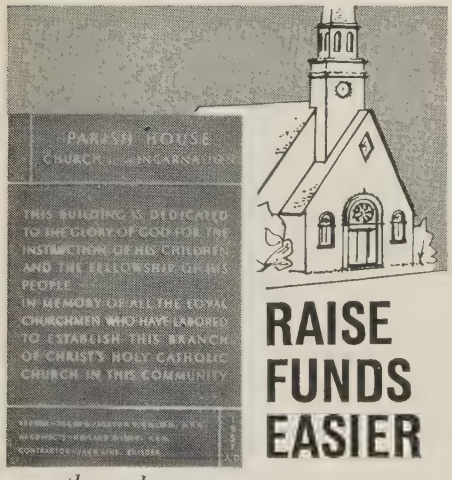
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Michigan

Dearborn. United Church of Christ. Will exchange parsonage and pulpit for month of August; church pays honorarium. New four-bedroom parsonage in new suburban area near Greenfield Village and Ford museum; lake swimming and fishing. Prefer New England, Florida, or California. **P. J. Anstedt, 6162 Charlesworth Road, Dearborn, Michigan.**

Grand Rapids. Methodist. Will exchange a house and pulpit for the month of July preferably, or August. Would like to exchange with someone in the Colorado-Wyoming area or other Rocky Mountain states. We are located in the middle of the "Water Wonderland." One Sunday service, modern home, usual honorarium for pulpit supply. **Clarence Hutchens, 1150 32nd Street S.W., Grand Rapids 8, Michigan.**

Grand Rapids. Congregational. Will supply pulpit during month of August for the use of parsonage and possible honorarium. Have had previous experience with summer supply work; references. **Dean E. Dalrymple, Plymouth Congregational Church, 1575 Alexander Street S.E., Grand Rapids 6, Michigan.**

Minnesota

Slayton. Methodist. Will exchange house and pulpit in Southwest Minnesota during July or August. Numerous lakes nearby. One-hundred-dollar honorarium will be given. Only Sunday services for two churches and emergencies. **Willard V. Bell, 2751 Broadway, Slayton, Minnesota.**

Nebraska

Hyannis. Congregational Christian. Will supply vacation pulpit of any congenial denomination. Over twenty-five years' experience. References. **H. E. Lacy, Box 177, Hyannis, Nebraska.**

New York

Niagara Falls. Presbyterian. Will exchange pulpit and manse for month of July with minister in Vermont or New Hampshire, any denomination. Shorter period if desired. Three-bedroom manse, automatic washer-dryer, screened porch. Fifteen minutes from the Falls and Canada, two hours to Finger Lake region. One service, $25 honorarium. Family of three, son twelve years old. **Alan J. Perrine, 825 87th Street, Niagara Falls, New York**

Ripley. Methodist. Minister in the Lake Erie-Chautauqua-Allegany region would like to exchange pulpit and parsonage for the weekend of August 2 with a pastor along the Greyhound Bus route from Diego, California. If desired, arrangements may be made for the visiting pastor to come a Sunday or two earlier although the writer can preach only on the one Sunday. **Milton Thomas, Ripley, New York.**

North Carolina

Carthage. Presbyterian. Will exchange pulpit and manse for the last three Sundays in July with someone in New York City. Wife and three teenage children. We have a new manse with four bedrooms. We have a preaching service each Sunday morning and the fourth Sunday evening. **B. E. Dotson, First Presbyterian Church, Carthage, North Carolina.**

Ohio

Archbold. Evangelical and Reformed. Will supply pulpit of any denomination anywhere, for vacation or otherwise, for honorarium. **A. C. Fischer, 401 Pleasant Street, Archbold, Ohio.**

South Charleston. Methodist. Seven hundred members. Small community. Would like to exchange pulpit and parsonage with minister in Central Florida, preferably Orlando. Denomination not important. Only pastoral work here is to visit sick, weddings and funerals. Country club and other recreational facilities close at hand. We have one son, 16. Central location makes it easy to reach all parts of Ohio, including the Lake Erie resorts. **Nolan G. Sansom, South Charleston, Ohio.**

Pennsylvania

Avoca. Presbyterian. Will exchange pulpit and manse with minister of congenial denomination for four weeks, July 6 to August 14. One hour to Pocono vacation area, 2½ hours to Philadelphia, 3½ hours to New York City. Honorarium here. We need four bedrooms for four adults, three children, 6, 8, 10. Prefer Maryland or Virginia; will consider others. **James H. Glasgow, 1125 Main Street, Avoca, Pennsylvania.**

Johnstown. Methodist. Will supply first four weeks of August for use of parsonage. Wife and two girls (8 and 3). Prefer near seashore or lake, but will consider other locations with good

climate. Am pastor of 1,025-member church. Prefer Methodist church, but will supply other congenial denomination. **Frank I. Snavely, 520 Cypress Avenue, Johnstown, Pennsylvania.**

Milton. Evangelical United Brethren. Will exchange pulpit, parsonage or supply with minister in Denver, Colorado, or vicinity. We are located in central Pennsylvania, four miles from Bucknell College (good summer school). Two services per Sunday; 790 members. Prefer August. **J. H. Miller, 118 Lower Market Street, Milton, Pennsylvania.**

Moosic. Presbyterian. Will exchange manse and pulpit during part of July and August or entire month of August. One 10:00 a.m. service here; honorarium. At gateway to Pocono Mountains. Fishing and swimming. Excellent roads to New York, Philadelphia, Harrisburg, etc. Church has 470 members. Happy previous exchanges. **William J. Frazer, 625 Main Street, Moosic 7, Pennsylvania. Philadelphia. General Secretary**

Philadelphia. General Secretary, Greater Philadelphia Council of Churches. Will supply pulpit of any denomination in recreational area of a Northern state or Canada Sundays in July, August, or part of both, in exchange for parsonage. We have two children: 12 and 15. Many happy exchanges in past ten years. **William D. Powell, 1421 Arch Street, Philadelphia 2, Pennsylvania.**

Tennessee

Crossville. Congregational. New home, resort area, private lake; easy drive to Smokies, Oak Ridge, large cities. Prefer exchange in New York or Chicago suburban areas about July 15 to August 15. Daughter, 9. Prefer no small children. **Harold Wiley Freer, P. O. Box 275, Crossville. Tennessee.**

Virginia

Cheriton. Presbyterian. Will supply pulpit of any congenial denomination in the New York City area during August for honorarium. No manse required. **M. Bland Dudley, Cheriton, Virginia.**

Laurel. (near Richmond). Presbytertian. Will exchange home and pulpit for either July or August. Seven miles from Union Seminary for anyone wishing to attend summer classes. Modern manse, golf course adjacent, swimming available. In heart of historial area. Easy

(turn to page 43)

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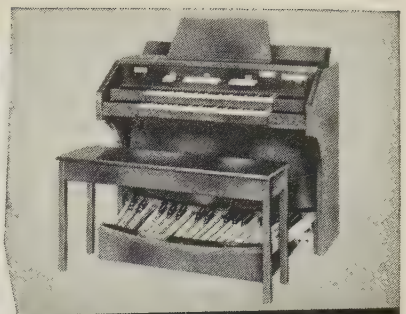

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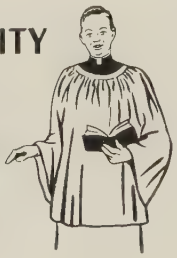

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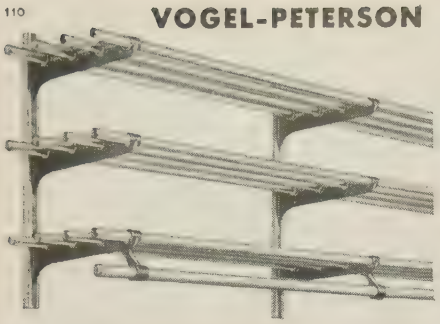

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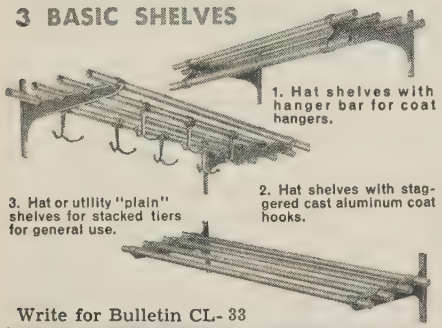
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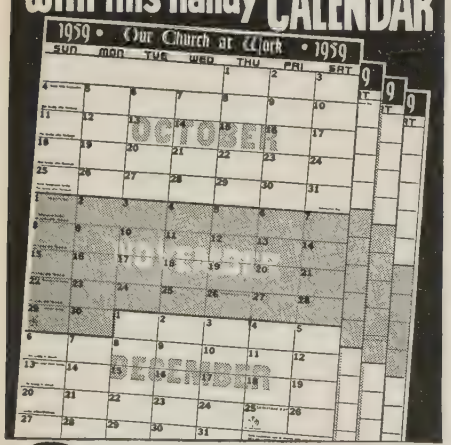

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Who Are Ministers of Religion?

Arthur L. H. Street*

Specifically, a recent decision by the United States Court of Appeals, Fifth Circuit, deals with the legal status of Jehovah's Witnesses. (Wiggins vs. United States, 261 Fed. 2d 113) But the opinion is very interesting and important because it involves a general definition of what constitutes a "regular or duly ordained minister."

The nub of the decision is that a draft board erred in denying a Jehovah's Witness an exemption from military service on the ground that to constitute one an ordained minister of religion he must hold a diploma, have a church, and be paid for his services.

Here are the principal passages of the opinion:

> Congress exempts from training and service "regular or duly ordained ministers of religion." . . . A minister is one who as his regular and customary vocation preaches and teaches the principles of religion of a church, a religious sect, or organization of which he is a member. The term "minister" does not include a person "who irregularly or incidentally preaches and teaches . . . or who does not regularly, as a vocation, teach and preach." . . .
>
> Almost without exception courts have interpreted the ministerial exemption broadly in a Jehovah's Witness case. In the case of Dickinson vs. United States, the Supreme Court said:
>
> "That the ordination, doctrines, or manner of preaching that his sect employs diverge from the orthodox and traditional is no concern of ours; of course the statute does not purport to impose a test of orthodoxy. . . . The statutory definition of a 'regular or duly ordained minister' does not preclude all secular employment. Many preachers, including those in the more traditional and orthodox sects, may not be blessed with congregations or parishes capable of paying them a living wage. A statutory ban on all secular work would mete out draft exemptions with an uneven hand, to the detriment of those who minister to the poor and thus need some secular work in order to survive. . . ." (74 S. Ct. 152, 157)
>
> The time spent in secular employment as against the time spent regularly in religious activities is an important factor in deciding whether a man is entitled to an exemption as a minister. It is not the sole or necessarily conducive factor. Some allowance must be made for ministers who are gainfully employed simply because they are not paid for their religious ministry. If they must work they should not be penalized for working steadily. A young man such as Wiggins could hardly work less than forty hours a week as a crane operator and hold on to his job.
>
> In this case Wiggins has shown that he dedicated himself at an early age to serving Jehovah's Witnesses; that he regarded this endeavor as his chief purpose in life, the secular employment being incidental. He has shown that he stood in the relation of a religious leader to other members of his faith, in a capacity comparable to that of an assistant pastor. He has shown that he performed his religious duties regularly, without allowing his secular work to interfere with his religious work. We hold that a crane operator working a forty-hour week may be a minister in Jehovah's Witnesses and entitled to the ministerial exemption under the Selective Service Act, although spending only forty hours a month on religious duties.

*Mr. Street, who for many years has been a contributor to "Church Management," is currently residing in Gulfport, Mississippi.

We are inclined to the view that the close case before us is just such a case as might have prompted Congress to vest draft boards with "final" authority in deciding classifications and exemptions. The patient members of Local Draft Board No. 2 of Bay Minette, Alabama, who struggled with this case for four years, are in a better position than we to determine the facts and weigh credibility. However, because of the broad view of this ministerial exemption adopted by the Supreme Court and applied in various decisions in this circuit, we feel constrained to hold that Wiggins made out a prima facie case and that there was no basis in fact for the board to deny him an exemption as a minister.

(the end)

MINISTERS' VACATION EXCHANGE

(continued from page 41)

access to ocean, Washington, D. C., Williamsburg, and the Sky Line Drive. Prefer Florida but will consider any good swimming area. **Raymond Sharp, Laurel, Virginia.**

Wisconsin

Milwaukee. United Church of Christ. We have a new ranch home in a residential area for exchange month of August. All modern conveniences; close to large shopping center. See the home games of the Braves. No duties or money involved. Prefer Northwestern states such as Oregon, Montana, Washington or Wyoming. **E. Schneider, 6901 West Winfield Avenue, Milwaukee 18, Wisconsin.**

Pittsville. Congregational. Will exchange parsonage and pulpit for two weeks during August. Located in the exact geographical center of Wisconsin. Three-bedroom house, TV, automatic dryer. Good fishing; swimming facilities nearby. Four children, 16, 14, 12, 8. **Willard Sherman, Pittsville, Wisconsin.**

Alberta

Granum. United Church of Canada. Will exchange with Methodist, Presbyterian, or Congregational minister in Western United States. Require large manse for family of three boys and three girls. Our manse is spacious; our town, beautifully situated near foothills of Rockies. July only. **Glen A. Park, P. O. Box 72, Granum, Alberta.**

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Brantford. United Church of Canada. Minister of 1200-member congregation available four Sundays in July or August to any congenial denomination in Florida. Use of parsonage welcomed but not essential. Three Children. References and full particulars gladly furnished. **H. Francis Yardley, Wesley United Church, 46 Cayuga Street, Brantford, Ontario, Canada.**

Geraldton. Presbyterian. Will exchange house and pulpit in Northern Canada with minister of any congenial denomination for mutually acceptable period in August. Honorarium given and expected. One service. Wide variety of recreations available. **W. B. Macodrum, Box 376, Geraldton, Ontario, Canada.** *(turn to next page)*

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The Minister's Wife

Never a Dull Moment

Margaret Ratcliffe*

"It's such a dull day, and I feel so blue," said my friend over the telephone. Was it a dull day? I hadn't noticed. Indeed life for most ministers' wives is so busy, interesting, and at times so thrilling that we are spared that feeling. My most recent escapade occurred when, with the thermometer at thirty degrees, I dashed, clad only in cotton pyjamas, into the garage to empty the wastebasket and heard the door click behind me. No one could be reached for assistance. How to keep from catching pneumonia while my hubby was away conducting a funeral service for a parishioner who had just died of pneumonia! I spied the trash barrel and jumped in, spending the next two hours tying newspapers around my body with rope and string. To keep from freezing I engaged in all the physical exercises I could, while singing familiar songs, and somehow put in several days in two hours! When my hubby arrived home you can imagine the shock he received to find me, of all places, in the trash barrel. So now, until I hear of someone surpassing me, I persume I hold the world's record for trash barrel sitting.

Another thrilling experience occurred the day I was left in bed on the verge of pneumonia, with strict orders not to get up while my hubby went to church. No sooner had he left than the electric pad caught fire, burned my toes, and set the bedclothes and mattress in flames. Of course I jumped up, snatched the flaming pad by the cord, carried it to the bathroom, smothered the flames with the rug and the rest of the bedclothes, and rushed through the smoke-filled air to the telephone to seek help.

We also thrill with the equally exciting experiences of our flock. At our house the other night one man was telling about trying to remove a clinker which was struck in the grate of his coal furnace. After many unsuccessful attempts to reach it, he put his hands up and stuck his head in the door of the furnace. Alas, he was unable to crawl back out as his shoulders stuck on the

(turn to next page)

***A frequent contributor to "Church Management," Mrs. Ratcliff, whose husband is a Congregationalist minister, resides in Milton, Massachusetts.**

MINISTERS' VACATION EXCHANGE

(continued from page 43)

Leamington. United Church of Canada. Would like to preach Sunday services in a church in the Eastern States for the use of the manse for myself and family during July. **M. B. Masecar, 44 Erie Street, South, Leamington, Ontario.**

Newcastle. United Church of Canada. Will exchange parsonage and pulpit four Sundays beginning July 19. One church service; honorarium. Village situated on No. 2 highway fifty miles east of Toronto, on Lake Ontario and one hour from Kawartha Lakes. Prefer Northern States. **M. C. Fisher, Newcastle, Ontario.**

Ottawa. United Church of Canada. Will be happy to exchange house and pulpit for the month of July or mid-July to mid-August. We are located near the center of Canada's capital city. Many scenic drives, parks, and lakes all around. One morning service; honorarium. Large, comfortable home. **Edward Oldring, 384 Arlington Avenue, Ottawa, Ontario.**

Toronto. United Church of Canada. Will supply for use of parsonage in Eastern United States. August. Former English Methodist. **Albert Burnside, 157 Mortimer Avenue, Toronto 6, Ontario.**

Windsor. United Church of Canada. Offer pleasant parsonage here for the use of minister and family who will take one morning worship hour and be available for emergency pastoral service. July or August. Might consider congenial exchange. **Charles L. Lewis, 1966 Tourangeau Road, Windsor, Ontario.**

sides. He tried and tried, becoming hot, gasping for breath, and panicky, as it seemed impossible to extricate himself and no one could hear his cries. Finally he thought, "I got in here. How did I do it?" Then remembering, he raised his arms up over his head and slowly inched his way backward out of the furnace doorway.

A woman told that while running the water in the sink to wash dishes, she stepped into the living room to pick up some things. Glancing in the pages of an attractive new book she had just received, she became so interested that she began reading. Suddenly she heard the milkman's shout: "What's the matter here? There's water everywhere!" She rushed out to find the kitchen and dining room floors flooded and water pouring down the basement stairway.

Weddings often keep me guessing; for example, I recall one in our home. Aware that it is inconvenient for me to change my attire hurriedly and act as a witness on these occasions, my hubby stressed the point that this couple bring their own witnesses. They assured him that they would. As was sometimes my custom, I set the dining room table attractively and prepared a light lunch for the six of us. You can imagine my predicament when thirty guests arrived!

Kissing the bride at the close of the wedding ceremony is interpreted differently by different people. On one occasion in the parsonage the couple remained in what seemed like an interminable clutch. Finally my hubby whispered, "I believe your friends are waiting to greet you." Such situations as this resulted in couples always being warned that a kiss is a symbol, not a demonstration. Yet, alas, at the next large church wedding the bride and groom stood as if frozen in an endless embrace. Afterwards we discovered that they were obliging the photographer whose orders had been to hold it until the bulb flashed. His bulb proved to be a dead one!

On another occasion a wedding to take place in the parsonage, prearranged by the would-be bride, didn't materialize. We waited and waited, but to no avail. Evidently the optimistic bride-to-be had been overly confident of her skill with the lasso.

At one time or another the hats of the minister's wife have apparently been a topic of discussion, and mine were not exempt. Indeed the first repercussions I heard were that I had six hats. At least one of them must have been attractive, for one evening when we returned to the car, parked at the curb outside the public library in Detroit, I found the door had been unlocked and my new hat stolen. I often wondered who was wearing it.

At the present time men's hats seem to be claiming the limelight in fashion. A casual remark that my hubby's hat looked like that of a Texan sent us hurrying into Boston to purchase a new one. I nearly died with laughter watching all the men as they tried on these small-rimmed, low-crowned creations! With my hubby wearing his new chapeau, we attempted to cross Washington Street where thousands of people were lined up to view a parade, and found ourselves, unable to get to the other side, walking down the center of the street. At this moment my hubby, with a twinkle, remarked, "Just imagine! All these people out to see my new hat!" By the way, since the eight thousand marchers and the twenty bands prohibited our crossing Washington Street again, we were forced to use the MTA subway and pay a fare just to get across the street.

One of the things I had vividly impressed upon me when I entered parsonage life was that we must always be on time for church services, weddings, funerals, meetings, etc. Many times I've been obliged to complete dressing in the car. One Sunday we started off for

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church at the usual time. When we arrived the custodian rushed out to meet us. "We have been trying to get you on the telephone! Are you all right?" he inquired anxiously.

"Oh, yes!" we assured him wonderingly.

"Well," he continued, "do you know what time it is?"

Horrors! Daylight saving had begun and, of course, that would be the morning we had skipped the news on the radio. So at 11:30 my hubby raced breathlessly into the pulpit to take over the service, which a deacon had been conducting, and deliver the sermon, entitled "Buried Alive." Will we ever live that one down? Hearing of this, a neighbor humorously volunteered to awaken us every Sunday morning for a small fee.

The church lobster and steak dinner proved inviting. Although I can't stand the sight or smell of lobsters, not being a native of the East Coast, I expected to eat steak and be surrounded by steak eaters. Along came John who asked, "May we sit next to you?" Since he and his wife were having steak, I had no fears. But alas! when we finally were seated at the table, I found myself between John and another man—both with huge lobsters on their plates. Apparently the steaks ran out, so the rest of the people had to take lobsters. During the strenuous efforts to tear the animal apart, a hot, greenish liquid volcanoed forth, bathing my neck, face, and dress and certainly not improving my love for lobsters. Well, you can have them!

Nor is the school where I work a placid place. For example, one morning I heard a commotion next door and rushed in to find Marilyn, the teacher, in a panic and a squirrel racing around the room. Apparently she had casually opened her desk drawer to discover the huge bushy tail of a squirrel, and out it had jumped with a bound. Unable to catch the frisky animal, we finally solicited the help of the custodian. He succeeded after a considerable length of time, leaving us wondering who were the nuts.

Each morning I am greeted by my exuberant third-graders in various ways. For instance, one day Billy burst in exclaiming, "I seen a muskrat!"

Correcting his poor English, I repeated, "I *saw* a muskrat."

"Oh," replied Billy, "I seen one too!"

Every minister's home has its quota of people seeking help with their tragic mixups, and ours is no exception. At times people seem to take our study for a real estate office with a file of houses to rent or sell; nurses to be secured at a moment's notice; reliable painters, plumbers, electricians, carpenters, doctors, and psychiatrists. Moreover, many times we have found it necessary to contact the police on behalf of members of our flock. Each year brings a new crop of problems ranging from love and alcoholism to both juvenile and adult delinquency. Since some desire to come under cover of darkness, we are often awakened in the middle of the night, much to the concern of the neighborhood.

On occasion we have been visited, also, by unwelcome guests. Our latest intruders were two prowlers who rang the chimes at 3:00 a.m. The police caught up with them a few blocks away and reported back that they were navy lads who gave as their excuse that they were seeking directions to a nearby town.

So the varied personages that cross our threshold and the many colorful experiences through which life takes us cause the life of this minister's wife, at least, to be exciting and adventuresome, with never a dull moment.

(the end)

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Slow me down, Lord!

Ease the pounding of my heart by the quieting of my mind. Steady my hurried pace with a vision of the eternal reach of time. Give me, amidst the confusion of my day, the calmness of the everlasting hills. Break the tension of my nerves and muscles with the soothing music of the singing streams that live in my memory. Help me to know the magical restorative power of sleep. Teach me the art of taking minute vacations . . . of slowing down to look at a flower, to chat with a friend, to pet a dog, to read a few lines from a good book.

Remind me each day of the fable of the hare and the tortoise, that I may know that the race is not always to the swift, that there is more to life than increasing its speed. Let me look upward into the branches of the towering trees, and know that they grow tall because they grow slowly and well.

Slow me down, Lord, and inspire me to send my roots deep into the soil of life's enduring values, that I may grow toward the stars of my greater destiny. Amen.

(These words were supposed to have been spoken by an old Southern pastor in his prayer.)

Contributed by Edward L. Wertheim, New York City.

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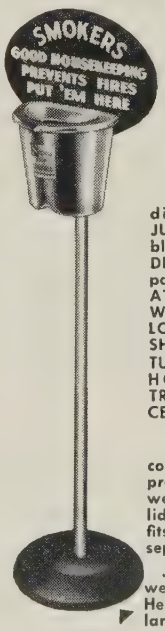

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The Churches and the National Conscience

Edwin T. Dahlberg

This article consists of excerpts from an address by the president of the National Council of Churches in supporting the right of churches to discuss and criticize the governmental policies of the nation even in a period of crisis.

The church must in a sense function as the conscience of the nation. This does not mean that the church can speak authoritatively for all the people of the United States. The National Council of Churches, specifically, would in no sense claim to speak for all the thirty-eight million members of its own constituency. It would be stupid to make such a pretension. But all the churches together, by open debate on the great issues of private and public concern alike, can help to shed the light of Christ on the pathway of the nation.

We are Biblically authorized to do this. The prophets of the Old Testament made mighty pronouncements on the affairs of state, and were constantly consulted by governors and kings. Jesus, likewise, never hesitated to meet personal and public questions head on. We make a serious blunder if we think that our Lord confined himself to so-called "spiritual" matters of comfort, peace of mind, and family conduct. The big public questions of his day were those pertaining to the Samaritan segregation issue, the Sabbath laws, the relations of Jews and Gentiles, the payment of the temple tax, tribute to Caesar, and the distance civilians were compelled to carry the baggage of the Roman military. It was the vigorous pronouncements Jesus made on these controversial

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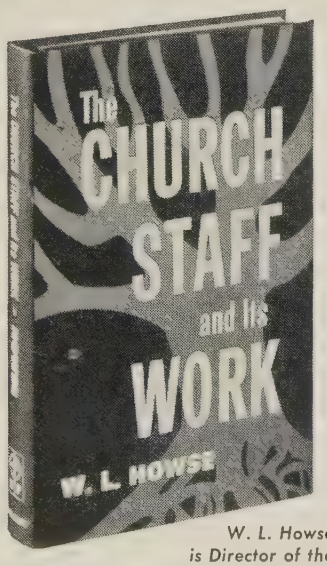

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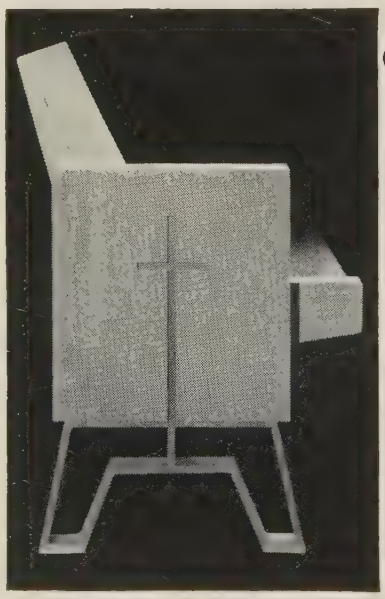

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matters that sent him to the cross. If he had confined himself to little Mickey Mouse morals, he would never have been heard of.

The New Testament church also ventured into the realm of social action. The most notable example of this was the Jerusalem study conference described in the fifteenth chapter of Acts, chaired by James, the brother of Jesus. As a result of the discussion and the findings of this conference, there was transmitted to the Gentile churches a carefully worded pronouncement that clarified a number of burning issues. This statement asserted the freedom of the Gentile Christians from circumcision and the requirements of the Mosaic law. It defined the sex standards of the gospel. It cleared up also various questions as to dietary regulations and meat offered to idols. As we look back on these debates from the vantage point of the twentieth century, we jump to the mistaken conclusion that these were exclusively religious and church matters. In those days, however, they were red-hot social and political questions, the answers to which left people open to the charge of being pro-Samaritan, pro-Jewish, pro-Gentile, pro-Roman, or pro-something else, as the case might be.

The church today, therefore, has a clear Biblical mandate to teach and enlighten the conscience of our own generation on the life-and-death issues of our time, which are those pertaining to economics, race relations, bomb tests, disarmament, peace and war, and the separation of church and state. If we are silent in these areas, we are not keeping faith with the scriptures, whether with the prophets and the law givers, or Christ and the apostles in the New Testament. We are commissioned by the authority of the Holy Scripture to speak with conviction and power in all the areas of freedom, justice, and truth, providing always that we ourselves shall be humble and teachable, never pretending to an infallibility God has never given to any church.

It is particularly important that we speak clearly to the agencies of government that literally hold the life or death of nations in their hands. A visit to some of our great military control centers today is a frightening experience. It is not sentimentalists or alarmists but our top-flight military authorities who tell us that a single bomb will blast a hole in solid granite 100 feet deep. One bomb load can completely destroy a city the size of Chicago, and

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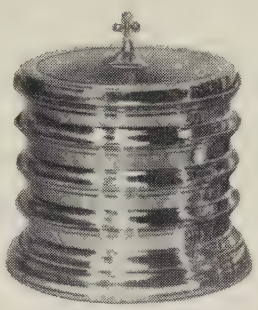

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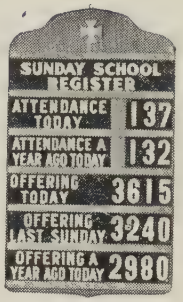
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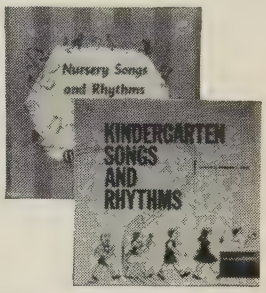

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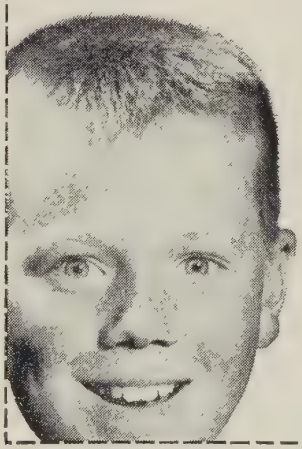

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THE BROKEN WALL **by Markus Barth. The Judson Press. 272 pages. $3.50.**

The name Barth is a very familiar theological symbol to most American students. Karl Barth's influence is well known. Here is a volume by his son. Dr. Markus Barth was born in Switzerland. He studied in Berne, Basel, Berlin, and Edinburgh, and took his doctorate from the University of Gottingen. From 1940 to 1953 Dr. Barth served a parish ministry in Bubenfeld, Baselland, Switzerland. Since coming to this country, he joined the Presbyterian Church in the U.S.A., which recently became the United Presbyterian Church in the U.S.A. At present he is a member of the staff of the Federated Theological Faculty of the University of Chicago. This is his first full-length book in English. He wrote in German (which, as far as the reviewer knows, has not been translated into English) the monumental work *Die Taufe—ein Sakrament?* or, *Baptism—a Sacrament?*

This book, which discusses the letter to the Ephesians, has a spirit of evangelism about it. It is written for both clergy and laity. Dr. Barth insists that the crucial problems in evangelism are theological and demand immediately theological answers. He accepts the Pauline authorship of the epistle. He holds that "linguistic reasons and observations prove rather than disprove the authorship of Paul for this epistle." The letter, he believes, is a kind of prayer. It is "basically one long prayer or series of prayers, rather than proclamatory preaching or school-like teaching." In three points, like those of a sermon, the author asserts that Ephesians relates "what God in his love has willed in eternity." It relates what "God has done, he also makes known, first to the elect, then to the world . . ." Lastly, in all areas of life "the light of God's love will shine." All these thoughts, Dr. Barth concludes, must and do give the church today its true evangelistic message of faith.

W.L.L.

INSPIRATION AND INTERPRETATION **edited by John W. Walvoord, Wm. B. Eerdmans Publishing Co., 280 pages. $4.50.**

The third of a series of publications of the Evangelical Theological Society is a symposium of ten articles by representative conservative theologians largely concentrated in the area of Biblical interpretation, from Irenaeus (by J. B. Payne) to Reinhold Niebuhr's View of Scripture (by E. J. Carnell). Other viewpoints discussed are those of Augustine, by D. W. Kerr; Luther, by Theodore Mueller; Calvin, by K. S. Kantzer; Wesley, by G. A. Turner; Sanday, by R. L. Harris; H. H. Rowley, by M. F. Unger; and Emil Brunner, by P. K. Jewett. The whole is concluded by a chapter on Divine Revelation and the Bible by Carl F. H. Henry, done in the same spirit as his two editorials in *Christianity Today.*

Although all of these analyses have been carefully supported by thorough investigation, it is quite probable that the most useful chapters will prove to be those on Irenaeus, Rowley and Brunner. Though one may differ ever so widely from his conclusions, scholars of all schools will profit from reading Henry. The whole has been edited by John W. Walvoord of Dallas and was indexed by Dr. John A. Witmer of Dallas.

R.W.A.

WESTMINSTER INTRODUCTIONS TO THE BOOKS OF THE BIBLE **by editors of the *Westminster Study Edition of the Holy Bible.* The Westminster Press. 224 pages. $3.75.**

The articles in this volume originally appeared as introductions in the *Westminster Study Edition of the Holy Bible,* which contains the Old and New Testaments in the King James Version. In addition to the introductions to individual books there are helpful general articles dealing with the history and formation of the Bible, the Old Testament, the intertestamental period, and the New Testament.

The introductions to the Biblical books consist of brief, clear articles varying from one to eight pages in length. Nearly eight pages are devoted to the Book of Isaiah, while the prefaces to the Gospels are limited to four pages for each. The main theme, purpose, or keynote of each book is stated whenever possible. Some latitude is shown in attempting to determine the probable dates of the Gospels. Thus, the limits for Matthew are said to be roughly A.D. 60 to 85; and for Mark, A.D. 50 to 75. While the serious student of the Bible may find some of these prefaces overly concise, such is the inevitable limitation of a volume of this sort. All in all, this is an excellent book to place in the hands of laymen and church school teachers. Your reviewer, a college teacher of religion, is making the volume available of his students.

This work is characterized by sound and constructive scholarship. Among the editors are F. W. Dillistone, Henry S. Gehman, Floyd V. Filson, G. Ernest Wright, John A. Mackey, and John W. Bowman.

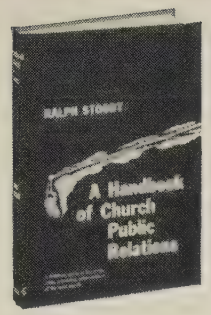
J.C.P.

MORE NEW TESTAMENT WORDS **by William Barclay. Harper & Brothers. 160 pages. $3.00.**

This author's earlier *A New Testament Wordbook* was received so enthusiastically that both he and the publishers have been encouraged to come forth with a second volume. Surely no exercise is more fascinating for New Testament students than the study of words—their etymological derivation and their evolving usage. Moreover, the coming of the new translations has given a renewed impetus to such study, for it is both basic and fundamental to a clear understanding of the New Testament writings.

In this second volume Dr. Barclay has taken twenty-four key words from the Greek New Testament. He traces their meanings from the Hellenic through Hellenistic times and then shows how they were used in the *koine* of the first century A.D. But this is more than a mere study of words; the real objective is to help "those who never had the opportunity to learn Greek to understand the New Testament a little better."

Among the words included for study here are *agape, aionios, elpis, energeia, eusebeia, kalos, logos, parakletos,*



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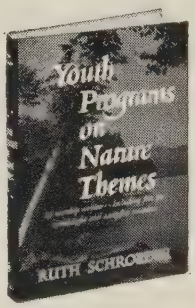

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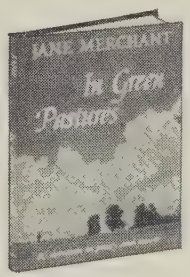

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penthein, sophia, and many others. Each of the studies was originally published in the *British Weekly.* The author is a minister of the Church of Scotland, and for the past twelve years he has been lecturer in New Testament language and literature and in Hellenistic Greek in the University of Glasgow.

S.L.

THE PAULINE EPISTLES—THEIR MEANING AND MESSAGE **by James T. Hudson. James T. Clark & Company, London. 326 pages. 21 shillings.**

G. H. C. Macgregor, the distinguished teacher of the University of Glasgow, is surely correct in his introduction to this volume when he writes: "In the making of books about St. Paul there is no end; but in Mr. Hudson's book we have something rather different from the usual." This is very true. The author of this excellent volume was formerly a teacher of the New Testament at Didsbury College, Manchester, England, and later at Handsworth College, Birmingham. He is also the author of a commentary on the Epistle to the Hebrews.

This book differs widely from other books on Paul and other commentaries on his letters, both in format and content. Mr. Hudson holds that 2 Thessalonians was written in Athens about 49 A.D.; 1 Thessalonians was sent from Corinth about 50 A.D.; Philippians was written from Ephesus on Paul's third missionary journey before 57 A.D.; 2 Corinthians 1-9 was written near the end of 58 A.D.; the last part of the letter was written during the summer of 58 A.D.; Romans appeared during the winter of 59 A.D.; Ephesians is the preface written for the Pauline corpus; the pastoral epistles were written in 150 A.D. by someone other than Paul. Each of the letters has an introductory summary giving a discussion of the genuineness, date, place of writing, theme, and purpose.

What is unique about this commentary is that the text is published with editorial comments in the margins. Footnotes, also, are placed at the bottom of the pages. Some of these marginal references are paraphrases on the text; some are supplementary translations. The text itself is a new translation in modern style. This is an excellent book. Mr. Hudson not only shows a fine scholarship but presents it in a clear and readable manner.

W.L.L.

THE NATURE AND AUTHORITY OF THE BIBLE **by Raymond Abba. James Clarke & Company London. 21 shillings.**

Three current trends and interests make this book a welcome addition to the increasingly large flood of books on and about the Bible.

First, the interest in Biblical theology receives a real support and a scholarly exposition. The author is not an extremist in his views, nor is he so technical in language as to discourage the common reader. His arguments are sound, and his use of references both to the Book itself and to the works of recognized Biblical scholars is outstanding.

Secondly, the increased interest in the study of the Bible by laymen can be aided by this book. It is clearly and

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helpfully stated and deals with the problems the average layman meets, or will meet, when he takes Bible study seriously.

Thirdly, the final chapter (really an appendix) on the Dead Sea Scrolls is the most helpful short commentary on the significance of these ancient documents and bits that I have read anywhere.

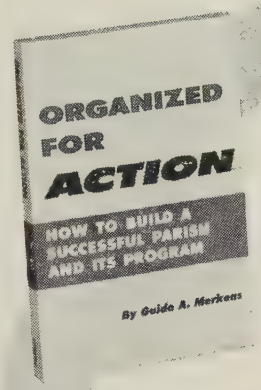
The author is a professor of Old Testament studies at the University of Durham, Australia, and is already favorably known for his work *Principles of Christian Worship* published in 1957. The present volume is extremely well-indexed and will be of great use to preacher or teacher and to the intelligent and earnest layman who really wants an answer to his inquiries about the Bible, its nature and authority.

C.M.D.

THE EPISTLE TO THE EPHESIANS **by John A. Allen. Student Christian Movement, Ltd., London. Distributed in the United States by Alec R. Allenson, Inc. 143 pages. $2.50.**

This introduction and commentary on the Epistle to the Ephesians belongs in a series of books on the Bible which seek to provide the professional reader as well as the lay student with a sound interpretation. The author of this volume is a teacher of New Testament at Knox College, Dunedin. While in this country a few years ago, he was a lecturer at the University of Chicago.

Dr. Allen believes that authorship of this epistle is unknown. While he admits there is much which reminds us of Pauline theology and terminology, he



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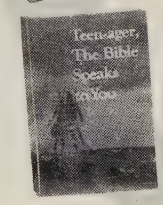

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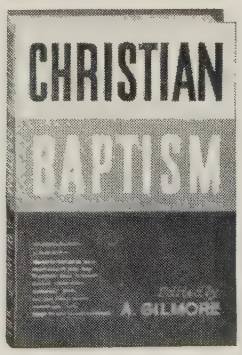

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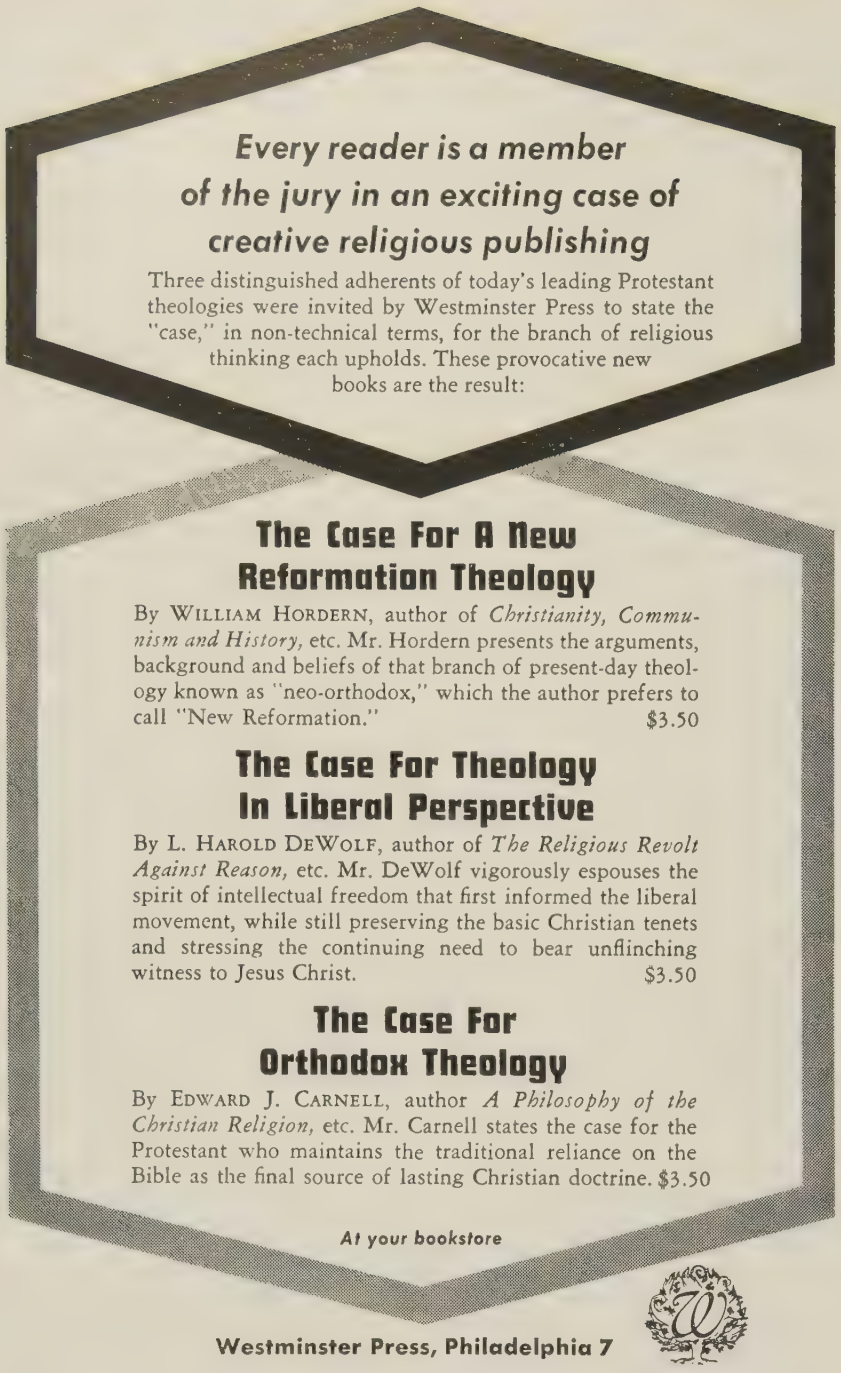
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concludes, "From now on we will call the unknown author the Writer, printed with a capital." He suggests that the letter was written possibly as a circular letter. He follows Dr. Goodspeed's suggestion that the reason this letter is so much like Colossians is that the writer had it long in his possession to read. With von Soden, the author would agree that this letter is a hymn of unity. Dr. Allen points out that two other New Testament books which have been influenced by Paul in different ways also emphasize the concept of unity. This letter is dated about A.D. 64. He holds that the letter certainly cannot be dated after A.D. 100.

The author, Dr. Allen, gives three thoughts or conclusions about this epistle. First, the Writer of Ephesians does use Pauline words and phrases, yet gives new meaning to other doctrinal statements. Next, the idea of incorporation into Christ, a characteristic of Paul, is not found in this letter. Lastly, to the Writer of Ephesians, Christian hope lay in the progress of the church.

This small volume will make an excellent study manual for a church school class of adults. It will stimulate thinking on this important letter.

W.L.L.

THE GOSPEL ACCORDING TO ST. LUKE by A. R. C. Leaney. Harper & Brothers. 300 pages. $4.00.

Asserting that recent studies have led to the recognition of Luke as a theologian with distinctive ideas of his own, the author of this commentary attempts to assess the character and value of Luke, both as a theologian and as a historian. Luke's central theme is described as the kingship of Jesus and the reign of Christ on the thrones of Israel and the universe. The keynote of Luke's theological arch is Jesus' entrance into glory as both king and servant.

The introduction to this work contains a series of special notes on particular subjects and passages. Among the subjects discussed are the Holy Spirit, John the Baptist, angels, the census, chronology, the Lucan text of the Lord's Prayer, and the institution of the Eucharist. These notes reflect careful and painstaking scholarship.

The translation of the text in the main body of the commentary generally follows Huck's synopsis of the first three Gospels and is based on the author's original translation from the Greek. Here and there the translator shows fresh and stimulating insights; namely, in his rendering of Luke 10:41, 42—" 'Martha, Martha, you are anxious and make a fuss about a lot of things, but our need is for few things—or one!' "

This commentary describes the Son of Man as a corporate personality. Thus, "Jesus is the Son of Man but as such includes within his corporate personality all who belong to him."

While the statement of the main theme of Luke's Gospel seems questionable, as it seems quite possible that Luke's purposes were multiple, this is an original and scholarly approach to the Gospel. Portions of this study are somewhat technical and lacking in popular appeal, but the serious student of the Gospels will find that this volume merits careful study. The author, a young British theologian, is a lecturer in Nottingham University.

J.C.P.

Our Changing Society

THE SURGE OF PIETY IN AMERICA by A. Roy Eckardt. Association Press. 192 pages. $3.50.

The author of this challenging study is the head of the Department of Religion at Lehigh University. In 1955 he was president of the National As-

sociation of Biblical Instructors. He is also the author of another volume entitled *Christianity and the Children of Israel.* He is an ordained minister of The Methodist Church. After teaching at Lawrence College and Duke University, he went to Lehigh in 1951.

The purpose of this volume is to analyze the recent tendencies in our religious life. During the past two decades there has been what some individuals proudly hail as "the great American religious revival." The author does not attempt to make a complete appraisal of current American theologians. Rather, Dr. Eckardt focuses his attention particularly upon some of our more popular forms of preaching the gospel as illustrated by Norman Vincent Peale and Billy Graham. He does not mention these two men as illustrations because there is no one else to write about. He uses them because the wideness of their following reveals much about contemporary American religion. Both Peale and Graham are symptoms as well as leaders.

Chapter one shows how piety is everywhere. If numbers are any idication of success, the author clearly shows the increase. Chapter two describes the "folk religion" of Billy Graham. This is followed with an analysis of Dr. Peale's "cult of reassurance." The new fundamentalism of Graham and the "American formula" for spiritual success of Peale are compared and contrasted. The author insists that "the Chritsian gospel . . . permits no separation of mercy from judgment, of love from wrath." The "afflicted" and the "comfortable" are one and the same person. Dr. Eckardt declares that only a faith centered in God and his forgiveness can serve the welfare of man.

W.L.L.

IF THE CHURCHES WANT WORLD PEACE **by Norman Hill. The Macmillan Company. 148 pages. $3.00.**

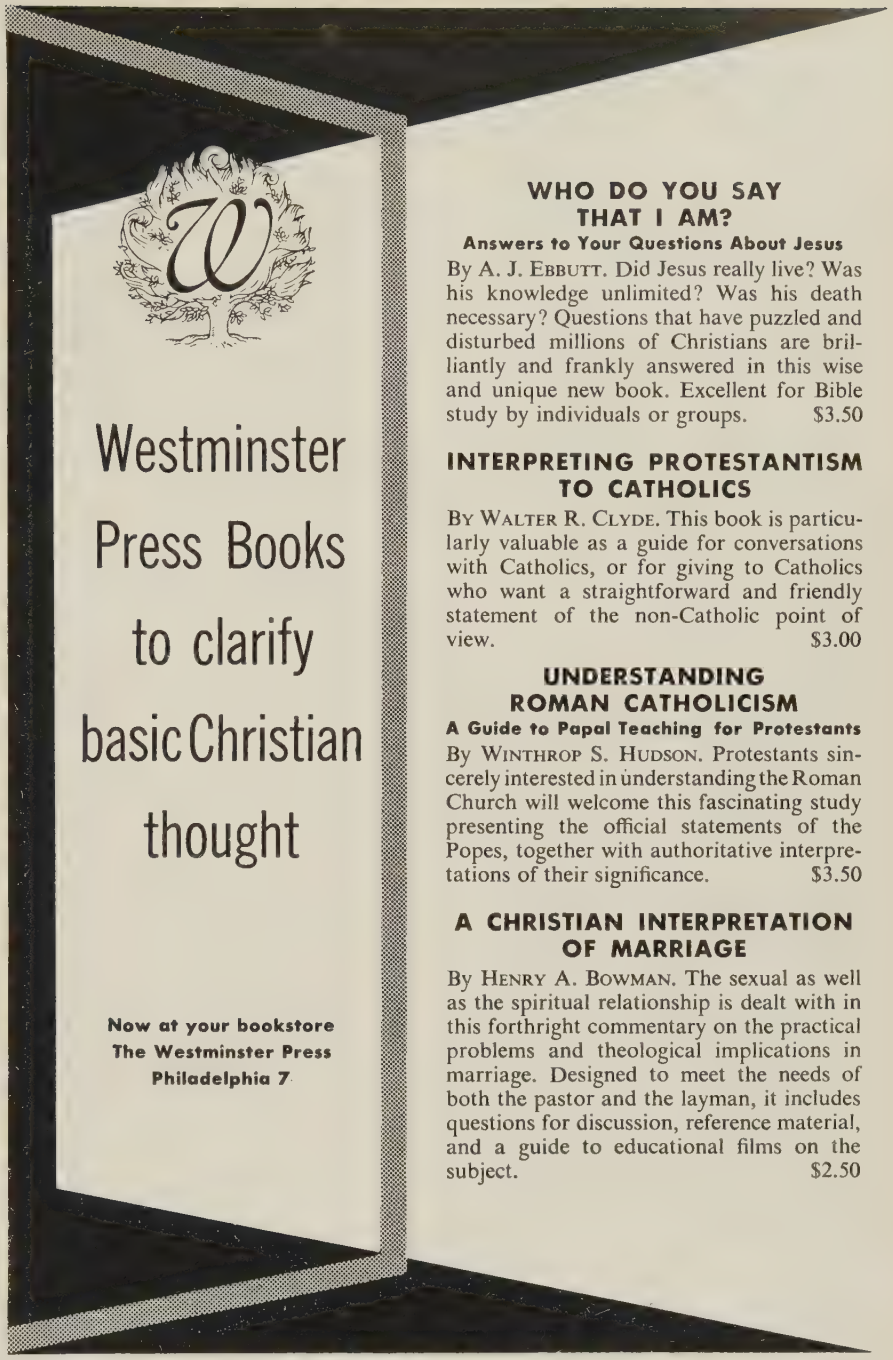
This book is long overdue. It should be read and pondered over by all Christians who have wondered how the gospel can be applied on a world-wide as well as a local scale in these years of threat and crisis for mankind. It deals particularly with the problems confronting such organizations as the National Council of Churches and the World Council of Churches. It indicates how these organizations have reflected the adolescence of a young country which, through the working of fate, has been thrust forward without preparation into a position of world leadership over the last forty years. It makes a very candid assessment of the endeavors of American Protestantism in particular on a global scale. Its purpose is not to condemn but to educate. The principal author is professor of international relations at the University of Nebraska. He writes as a Christian scholar who has followed each step of the efforts of Protestant leaders to register Christian opinion on the side of peace. He has been assisted by a student, Doniver Lund, who has secured his doctorate in the same field and upon whose work the book is based.

Altogether his clearly written, frank, outspoken, and yet constructive book is a "must" reading for all who are interested in the larger message of the Christian faith in our time. It breaks some idols. It undermines some assumptions which have had heavy backing. It repudiates some pronouncements which many of use have accepted. But it rings true as a challenging and educational effort. There is an index of four pages.

F.F.

CHRISTIAN UNITY IN NORTH AMERICAN, **A Symposium, edited by J. Robert Nelson. Bethany Press, 208 pages. $3.50.**

At Oberlin College in September 1957 the North American Conference on Faith and Order met. In preparation for this meeting several hundred church leaders,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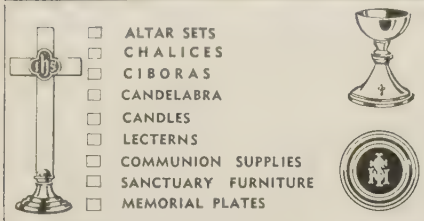

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lay and clerical, shared in sixteen study groups, portions of which printed studies became part of the conference itself. This symposium gathers together many of these papers that the gist of thought may be made available, along with Paul S. Minear's *The Nature of the Unity We Seek* and George L. Hunt's *A Guide to Christian Unity,* in three books basic to the study and understanding of Christian unity today.

Part One gives an introductory statement in two sections, prepared by Samuel McCrae Cavert and the editor of the volume. Part Two treats of Christian Unity as God's Will; Part Three, Unity to be Seen and Experienced; and Part Four, Unity in the Local Community.

No thought of conformity of idea and practice is here, Lutherans (Missouri Synod) and Southern Baptists writing on adjoining pages with Methodists and Congregationalists and Episcopalians, to present the varied points of view of the Christian Church in North America.

H.W.F.

CONTEMPORARY EVANGELICAL THOUGHT by Carl F. H. Henry. Channel Press. 320 pages. $5.00.

This is a very able survey, from a conservative but scholarly viewpoint, of theological literature. Ten competent scholars, all belonging to the Calvinistic wing of the Protestant faith, discuss various theological fields of thought: the Old Testament, New Testament, systematic theology, ethics, apologetics, etc.

Some are essays that discuss with authority and clarity the contemporary issues in their fields. Notable among these are Frank E. Gabelein's discussion of education, Gordon H. Clark on apologetics, and Carl F. H. Henry on science and religion.

Other studies are rather in the nature of a survey of the literature that has been produced in the last decades. This also can be very useful. It is somewhat comparable to a guided tour of a well-stocked library by one who frequently reaches up to a shelf to show you a book of significance, upon which he then makes a few pointed comments.

Experts in these fields will probably not find anything here that is new, but for younger men this book is indeed valuable. However, to a Lutheran, conscious of the fact that his church represents no inconsiderable portion of evangelical thought, it is irritating to have this term usurped by Calvinists exclusively.

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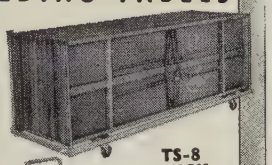

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THE CHURCHES AND THE NATIONAL CONSCIENCE

(continued from page 49)

make it uninhabitable for our lifetime. Every major city in America has been targeted. In many instances particular buildings have been pinpointed for destruction. The next war will be so swiftly decided that intercontinental missiles can knock out whole nations in fifteen minutes. The sailor, soldier, or airman two hundred miles away from his base when the next war begins may not be able to return to his base before the war is over. In this kind of highly triggered world-wide tension, which is the result largely of the competitive armament race, the possibilities of an accidental or panic war are staggering.

The churches which do not speak to the conscience of mankind in this situation are unfaithful to the mind and spirit of our Lord. He came not to destroy the enemy, but to abolish the enmity. We are challenged as never before to shift the emphasis from defense by deterrence to defense by repentance, from a program of massive retaliation to a policy of massive reconciliation.

The cold war in which we are now engaged is nothing less than a war against God. We are changing our very nature into a thing of evil. The blood of our fellow men and the guilt of the ages will be upon our hands if we do not warn men to return to the reconciliating realities of the cross. What the world needs is not more military hardware, but more food, more love, more hope, more trade, more schools and medical care—more of all that Christ came to bring us in the good news of the gospel.

The power of God that raised Christ from the dead can also lift the nations out of their present grave of destruction and despair if with the help of God we boldly repeat the life and message of the Man of Galilee again.

(the end)

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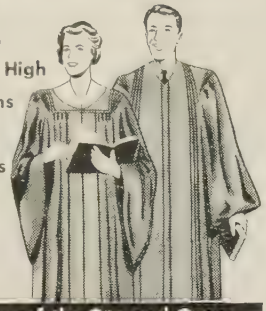

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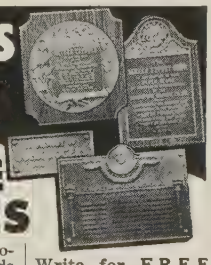

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Cool Your Church with

Circulating Washed Air

Wade Atkinson*

Taking a practical air conditioning idea and advancing it into new dimensions, John L. Dwinell, one of Louisville's air conditioning experts, has solved difficult problems in cooling two major churches. The results are maximum benefits to the congregations, one in a new building and the other in one of the oldest Baptist churches in the area. In both cases architectural dignity was maintained.

It began in 1957, when Dwinell, sales engineer for the Thompson-Kissel Company, was called to bid on air conditioning for Christ Methodist Church, then under construction. The governing board was thinking of installing room air conditioners in the classrooms, but Dwinell came to the conclusion that it would be possible to air condition the entire H-shaped structure.

Even though the construction point had been passed where it would be most feasible to do this, it was possible by using air-cooled units plus "air washing" —mechanical ventilation of the attic area to remove intensely heated air before it became a load on the system. Although "air washing" had been successful in private homes for several years, the idea was new for churches.

Dwinell gained the board's approval, particularly when he pointed out the lower cost and maintenance of the air-cooled units versus another type of system using chilled-water units and a cooling tower. For one room a 25-ton chiller and a 40-ton cooling tower would have been required.

Although it had been anticipated that the existing dormers would be ideal for the location of the air conditioners, a closer examination showed that they were too small. How the job was accomplished with 38 tons of air conditioning in thirteen separate Vornado units indicates how similar situations can be solved.

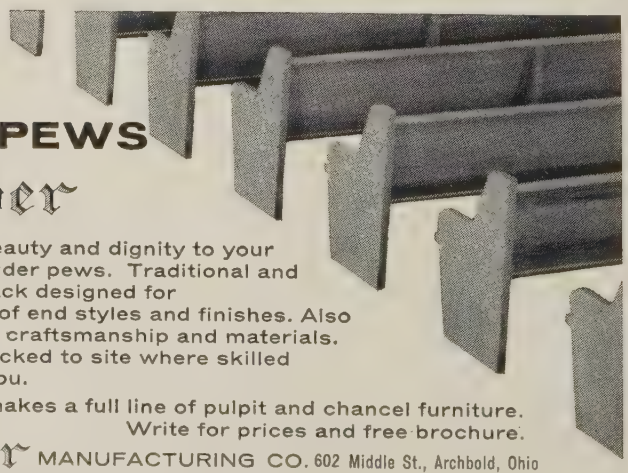
All units are located in the two-section attic, one covering the classroom area and the other the sanctuary. Cool, dehumidified air is discharged through ceiling diffusers. Thirteen separate zones are located in the classrooms and sanctuary for individual area cooling. Four are for the sanctuary and the other nine for the church office and classrooms. The latter have folding doors for division into two areas. Each two classrooms are an air conditioning zone. All zones have individual controls.

"Like most churches," says Dwinell, "there are groups using the sanctuary and classrooms during the week. For this reason, zoning and temperature control in individual areas are a neces-

(turn to page 61)

*Public Relations Counsel, Cincinnati, Ohio.

beautifully crafted
CHURCH PEWS
by Sauder



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††Sauder also makes a full line of pulpit and chancel furniture. Write for prices and free brochure.

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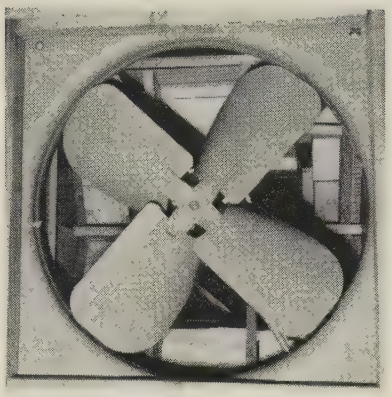
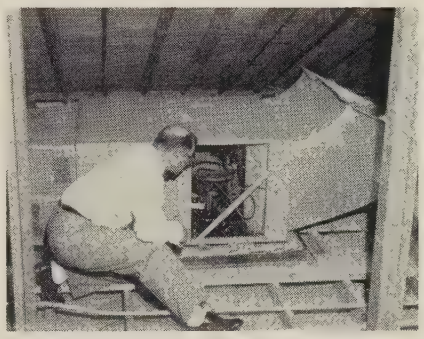
Dwinell points to soffit vents.



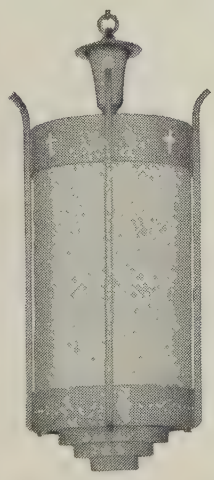
Forty-two-inch Lau fan.

Typical classroom in Christ Church.



Dwinell examines air conditioning in dormer.

CHRIST METHODIST CHURCH



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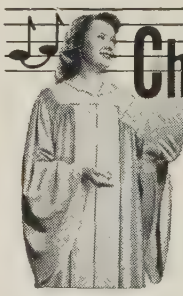

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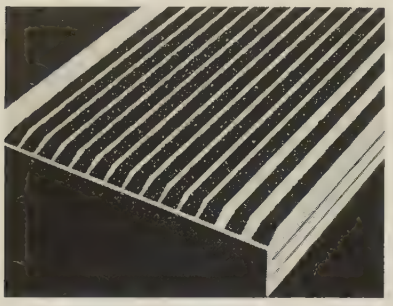
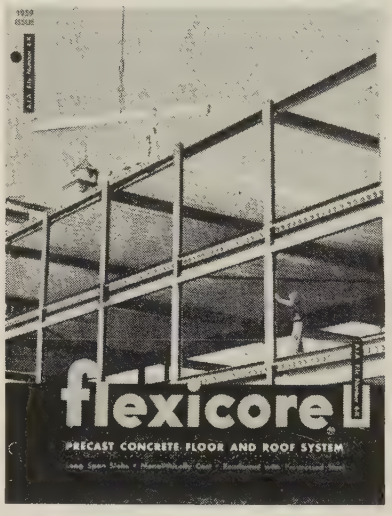


ALUMINUM SAFETY TREADS

A new "Traffic-Flow" design for their heavy-duty aluminum safety treads has been announced by Wooster Products, Inc. This gives the Super Stairmaster treads a magnetic-like feeling when the foot touches each step, preventing slipping and tripping. A new bulletin with complete information on the Super Stairmaster treads and the repair of worn stairs is available free upon request.

Circle No. 5591 on coupon, page 63



PRECAST CONCRETE CATALOG

The 1959 catalog describing the Flexicore precast concrete floor and roof system is now available from Flexicore Company, Inc. Included are photographs, design data, and detailed drawings on the use of Flexicore with steel and reinforced concrete frames, plumbing, heating and cooling systems, and electrical wiring.

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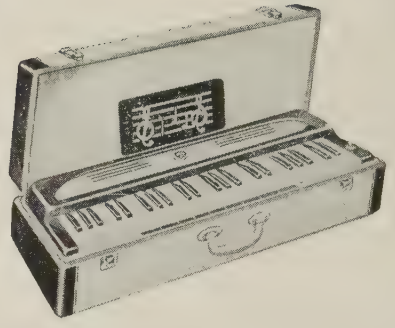

PORTABLE ELECTRIC ORGAN

These new portable electric organs are rapidly finding their way into the programs of churches. There are in our church buildings at the present time tens of thousands of old pianos which have long outlived their usefulness. They take up a lot of floor space and are heavy to move. The organ shown here is made in Italy and distributed in this country by Organ Importers. For less than one hundred dollars per organ you can give your church school departments instruments which will improve the quality of their worship services.

Circle No. 5595 on coupon, page 63

NEW PORTABLE A-V UNIT

Viewlex Company is introducing a new portable sound-filmstrip A-V unit called "Salestalk." It is a sight-and-sound medium easily used by individuals or small groups. The filmstrip projector, high-fidelity record player and speaker can be set up in seconds for synchronized sight and sound lectures, or the record player and projector can be used separately. This unit is available at a modest price.

Circle No. 5592 on coupon, page 63

ELECTRONIC ORGAN KIT

Electronic Organ Arts, Inc., offers a do-it-yourself kit for the building of an electronic organ. The console, keyboard and pedal are factory assembled, ready for finishing. The electronic components are assembled and installed from easy, step-by-step instructions. No previous knowledge of organ construction is necessary. Up to 50% of the cost is saved on this quality organ. Free literature is available.

Circle No. 5594 on coupon, page 63

TRAY STORAGE TRUCK

A heavy-duty stainless steel dish and tray storage truck has been announced by Lakeside Manufacturing, Inc. This new addition to their Imperial line is designed and built to carry 500 pounds

If you wish to have more information on new products described on these pages, please circle the corresponding number found on the coupon on page 63 and mail. Don't forget to fill out the space for your name, address, and church.

of dishes and trays. Only thirty-two inches high, it slides compactly under average counters and may be loaded or unloaded easily from one side. The hinged cover is close-fitting for complete sanitation. A channel bumper guard assures protection. Ball-bearing swivel casters afford silent, finger-tip handling.

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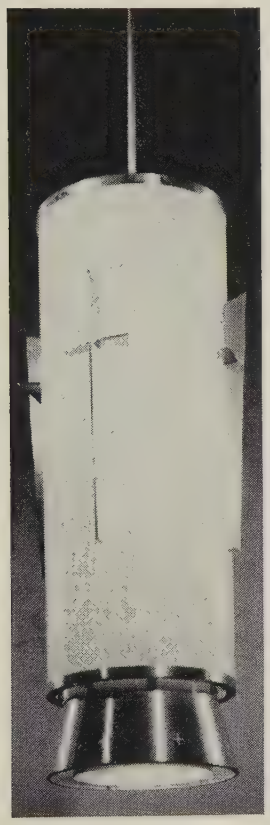
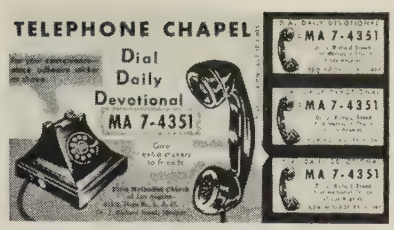


LIGHTING CATALOG SUPPLEMENT

Catalog S, now available, describes the new line of lighting for churches which has been developed by R. A. Manning Company. New materials used include plexiglas, expanded aluminum and anodized gold. Pictured is the Spatialite, a fully adjustable louvered ring unit for vertical or horizontal installation—behind beams or arches, for floodlighting or spotlighting. Copies of Catalog S are available upon request.

Circle No. 5597 on coupon, page 63



"EASY TO DIAL"

J. Richard Sneed, minister of the First Methodist Church, Los Angeles, California, has good ideas. Here is a splendid one. Many have found help through his daily devotional broadcasts. That it may be easier for those seeking the help of prayer, he has devised a sticker with several little tabs for pasting on the ear rest of the telephone. That keeps it constantly in front of the prospective dialer.

A CORRECTION

Our March issue carried a new product item on a stained glass do-it-yourself kit. We incorrectly credited Santa Fe Studios of Church Art as the distributor. The credit should have gone to Glassart, Santa Fe, New Mexico.

CIRCULATING WASHED AIR

(continued from page 58)

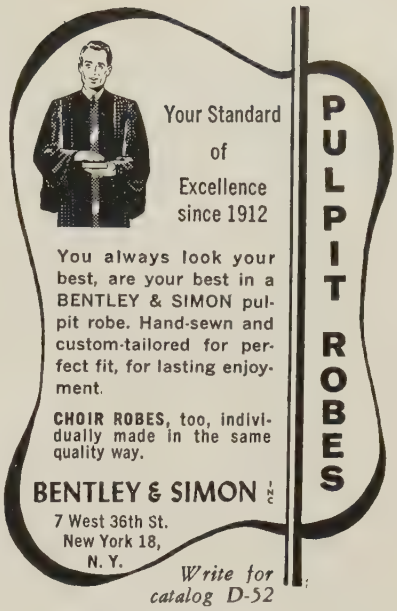
sity. It is necessary to operate the air conditioners for only three to four hours at a time, and not always under peak heat load conditions. Because of this, tonnages can be adjusted."

With the final system, small or large groups can meet in either the sanctuary or classrooms and have air conditioning only in a particular area. The choir section of the sanctuary can be cooled for a choir meeting while the remainder is not.

Recognizing the tremendous heat load that could result from hot air in the attic areas, Dwinell decided upon "air washing" to reduce this load, plus six inches of glass fiber insulation. Heat eventually penetrates insulation, and air washing removes this excessive superheat before it starts.

Another problem cropped up. Two air conditioners would be located where it was architecturally unsound to provide dormers or louvres for outside discharge of superheated air. The eleven other units could use existing dormers plus three new ones and an additional gable louvre which were added to the building plans. Dwinell calculated that the hot air from these two units could be discharged into the attic and removed by the same attic fans that would "air wash." This is a novel departure from accepted procedure.

Outside air is also needed to cool the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thirteen air conditioning condensers and "air sweep" through the attic. Exterior soffits were already built, so screened vents were built almost their entire length. Certain sections remain solid and control the intake air flow. In this, the fans have a third job—providing the air "pool" to cool the units.

To do the job, three "Rancher" models 42 inches in diameter, made by Lau Blower Company, Dayton, Ohio, were installed. These were positioned horizontally in two cupolas and the belfry. The cupolas were added, since the building plans had not anticipated central air conditioning or air washing. Fans in the cupolas exhaust 35,800 cubic feet of air from the classroom attic. The one in the belfry covers the sanctuary attic of 17,900 cubic feet and also helps pull from the classroom area.

The system's success was graphically demonstrated on the first Sunday that services were held. Although calculated for 192 people with a fifteen-degree temperature differential from outside, it held a nineteen-degree differential for two hours for 354 people. Surprisingly, only nine and one-half tons (80% of the total twelve-ton sanctuary capacity) were used. It was 92° outside and 73° inside. It operated successfully through the 1958 season.

"Strategic positioning, proper air flow distribution, and the attic fans did the trick," says Dwinell.

The fans change the attic air every two minutes and pull as far as seventy-five feet. Thus ceiling heat load is reduced 33%. Superheated air from two units rises to the attic ceiling and mixes with outside air. This air flow is split between the belfry fan and the one in the nearest cupola. As cool air flows into the sanctuary or classroom, it need only reduce ambient room temperature rather than fight a radiant heat flow from the ceiling. Quicker temperature drop results.

Thermostatically controlled, the fans begin operation at 85° and maintain an outside air temperature in the church attic instead of the normal 150° existing without air washing or proper ventilation.

The success of this system in Christ Methodist Church led Mr. Dwinell to use a similar system in an older building, the Carlisle Baptist Church. Here he had to deal with a sanctuary thirty feet in height and a seating capacity of 1200. Yet the main problem was the same—air intake and discharge. The success of the effort was revealed when 900 nursery school children attended an eight-hour session. The differential between the outdoor temperature and that of the classrooms was fifteen degrees.

(the end)

THEY SAY; WHAT SAY THEY? LET THEM SAY

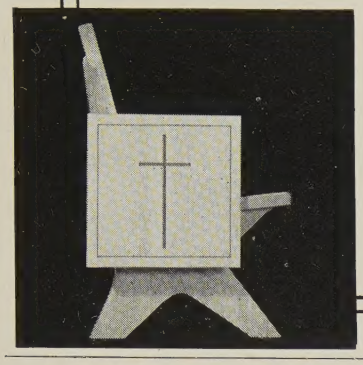
(continued from page 6)

lished by *The Christian Century* magazine.

Bangor Seminary is an interdenominational school, although it was founded by Congregationalists. It is independently governed and trains ministers for practically all of the major Protestant denominations in the United States. The story of Bangor Seminary's mission was recently the subject of a syndicated article published widely by the North American Newspaper Alliance. It is my hope that you will find interesting the information which I have provided herewith.

Frederick W. Whittaker, President
Bangor Theological Seminary

Inspired for Modern Churches
...is yours one of them ?



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JESUS IN THE MIDST

Dear Sir:

May I tell you of an experience that has affected the lives of young girls with whom I am associated in our church?

I am a leader of fourteen girls of junior high school age. They are my staff in a children's church, the Wee Kirk, in the First Presbyterian Church. We meet once a month for Bible study and prayer. After reading one of Norman Vincent Peale's books, I was discussing his theory of placing Jesus in a definite spot in your imagination, then praying as if you were discussing your problem with him. I said to my minister, "It sounds silly to me." He replied, "Are you too stubborn to try it with the girls?" I said, "No."

For the worship center at our next meeting I placed a bunch of glads in a fan shaped vase on a table. The large candle, representing Christ, which we always used was in front of the flowers, the open Bible before that. After our devotions, just before our prayers, I said, "Tonight we are going to pray in a different way. Let us feel in our hearts that Jesus is standing directly back of our flowers on the worship center. Instead of closing our eyes and bowing our heads we will take turns and talk to him as though he were looking directly at us." Turning to the first girl in the circle, I said, "Sharon, you may be the first." At that instant there was a gurgling noise and the wax around the wick of the candle bubbled up and ran all over the top of the table. We were all mystified and silent, almost frightened. After some time I said, "That was strange. Shall we continue?" We did. In a hushed voice we each poured out our hearts to the Christ who once said, "Where two or three are gathered in my name I am in their midst." We knew he was keeping that promise.

That candle never did that before or since. In talking about it to my pastor, I called it a strange coincidence. He said, "Call it what you will. I call it God."

Helen Symonds
Defiance, Ohio

OUR COVER PICTURE

The Great West Window of the San Marino Community Church (Presbyterian), San Marino, California, is seen by the congregation as it departs from public worship. Jesus Christ is the central figure. Saints Paul and Peter are on either side. The progressive panels give an interpretation of the Beatitudes. The window was designed and executed by Judson Studios, Los Angeles. Frederick W. Cropp is the pastor of the church.

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559

Advertisers' Index

Abingdon Press 51
Architectural Bronze & Aluminum Corp. . .61
Ashtabula Sign Company 61

Bemis Bro. Bag Co. 6
Bentley & Simon, Inc. 61
Bernard-Smithline Company 59
Bohn Duplicator Company 19
Bradley Washfountain Company 37
Breuer Electric Mfg. Company 2
Broadman Press 48

Casavant Freres, Ltd. 44
Cathedral Craftsmen 46
City Glass Specialty, Inc. 59
Clarin Manufacturing Co. .....Third Cover
Clark, W. L. Co., Inc. 26
Clarke Floor Machine Company 9
Collegiate Cap & Gown Company 59
Concordia Publishing House 53
Cotrell & Leonard, Inc. 58
Cuthbertson, J. Theodore, Inc. 32, 41

Dolge, C. B. Company 33
duPont de Nemours, E. R. & Co. 11

Endicott Church Furniture 27

Geerpres Wringer, Inc. 29
Geissler, R., Inc. 58
Gospel Light Press 49
Graflex, Inc. 4

Harper & Brothers 52
Hillgreen, Lane & Company 45

International Bronze Tablet Co., Inc. 58
Ireland Needlecraft 57
Iron Fireman Manufacturing Co. 1

Jacoby Studios, Inc. 57
Judson Press 49, 53
Judson Studios 63
Journal of Church Music 44

Kanel Brothers 49
Krueger Metal Products Company 26

Leach, William H. Associates 35
Leird Manufacturing Company 63

McCrae & Company 57
McFadden Lighting Company 59
Manning, R. A. Company 47

Michigan Church Supply Company 56
Midwest Folding Products 56
Ministers Life & Casualty Union 43
Mitchell Manufacturing Company 56
Monroe Company 31, 57
Moore, E. R. Company 52
Multi-Clean Products, Inc. 5

NL Corporation 36
National Church Furniture Co. 31
National Religious Press 23

Organ Imports 52
Ossit Church Furniture Co. 48

Payne, George L. Studios 53
Peterson Cap & Gown Company 45
Philadelphia Carpet Company 24
Pike Stained Glass Studio 56
Prestige Plates 28
Pulpit Digest 56

Rambusch Decorating Co. 48
Rastetter, Louis & Sons Co. 36
Rauland-Borg Corporation 28
Redington, J. P. & Co. 29, 33

Sams, L. L. & Sons 17
Sangamon Mills 57
Sauder Manufacturing Co. 58
Schober Electronic Organ Corp. 41
Schulmerich Carillons, Inc. 39
Shawnee Manufacturing Co. 46
Simoniz Company 15
Southern Desk Company 13
Spalding Publishers 42, 48
Standard Industrial Products Co. 47
Straubel Paper Company 40

Taylor, Marvin A. 25
Timber Structures, Inc. .....Second Cover
Turney Wood Products 21

U. S. Bronze Sign Company 40
Universal Bulletin Board Co. 45
Upper Room 57

Verdin, I. T. Company 32
Vogel-Peterson Company 42

Wells Organizations .....Fourth Cover
Westminster Press 54, 55
Whittemore Associates, Inc. 56
Winterich's 47
Wurlitzer, Rudolph Company 34

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